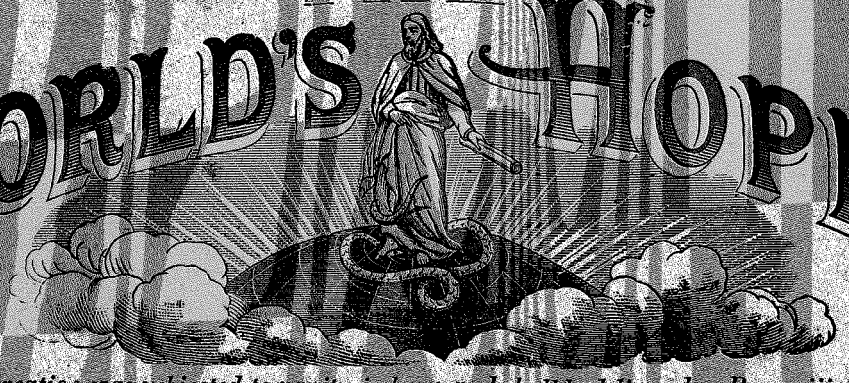
THE WORLD'S HOPE



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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THE GOD OF SALVATION.

In Psalm lxviii. 20 we read: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." Just before this the Psalmist says: "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." This is a prophecy of the resurrection of Christ and its grand results. Two important truths are here mentioned: (1) that our God is the God of salvation; (2) that all who come out of death are his. (See 1. Cor. xv. 22, 23.) Here we see that God's purpose through Christ is to save mankind. To say that all the issues from death belong to the God of salvation, and that he will destroy them, would be a contradiction. In such a case he would be the God of destruction. The blessed truth (the good tidings) is emphasized here, by the statement of the truth that the benefits of the victory and exaltation of Christ are "for the rebellious also." Toward the execution of God's supreme purpose to bless mankind the whole plan has been moving; and we may be sure that those who are raised out of death shall die no more.—Luke xx. 36.

How many of us can truly say that "Our God is the God of salvation?" We know that the larger gospel is gaining foothold, but even now prominent ministers are teaching that only those elected before the world began will be saved, and that the masses of mankind will be raised out of death, and be eternally damned. Is not their God a God of damnation? We may be glad that he is better than they think.

This personal idea is good—"*Our* God." The whole gospel plan shows that we have a personal right to call Him ours. And we are His—his by creation and redemption, through Christ. It is not a case of mere ownership, but rather relationship, which is mutual. We are his, and he is ours. In this sense we belong to each other. We are his

offspring (Acts xvii. 28, 29), and he is our Father. He claims us, and gives us the right to claim him as ours—the God of our life and salvation. He says: "To you, O man, I call; my voice is to the sons of men." Jesus said: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear [or having heard] shall live."

It is not ours to make people realize that they are sinners, and need a Saviour. That is the Spir. it's work, though he may use human instruments. All we can do is to speak the words of the Lord, and pray that the Spirit may enable people to realize their need, and his all-sufficiency;—that by faith in God's unlimited love and his gift of eternal life through Christ, they may be led to repentance and loving obedience. To all who have a sense of their need, Christ is the all-sufficient supply:—the balm for every wound, the cordial for every fear. God has made him unto us wisdom, righteousness, sanctification and redemption, so that we can glory in him, and not in ourselves. 1. Cor. i. 30, 31.

Have you heard his voice? Have you learned that you are by nature and practice a sinner, and need a forgiving and cleansing Saviour? We do not mean the common, vague and indefinite idea that "Of course, we are *all* sinners;" but has the conscience been quickened to realize that we are lost (not will be lost by and by) and need a personal and present Saviour? Like the sheep that was lost, and knew not the way home! Like the silver that was lost, and could not restore itself to its proper place! If any do realize their need, we know that the Spirit has given that conviction; and he will doubtless enable them to know that the remedy in Christ is equal to their need, and give them peace in believing. "He is our peace," our rest, our joy and strength. It is a blessed truth that our victorious Lord "led captivity captive, and received gifts for men —yea, for the rebellious also." How this truth shines in Paul's statement that "God was in Christ reconciling the *world* to himself, not imputing their trespassing unto them."

God is the Fountain, and Christ the Channel. God does things for us through Christ. The Old Testament prophecies of God's coming and work are fulfilled by the Lord Jesus. "The Lord God will come, * * His reward is with him, and his work before him. He shall feed his flock like a Shepherd."—See Isa. xi. 10, 11 and John x. He is our God—the manifestation of God to us in the flesh. He did not come to reconcile God to us but to reveal God's infinite and unchangeable love. He took our nature, that he might bear our sins to the death, and reconcile the world to God. "Behold the Lamb of God who beareth away the sin of the world." In harmony with all this, he does not say, "Go to God for peace, rest and salvation," but "Come unto *me*;" Believe in *me*, and keep *my* commandments." "Whosoever believeth in *me* hath everlasting life." "If ye love *me* ye will keep my commandments." People are still liable to think they must work to get salvation, and like one of old, ask:

"What must I *do* to be saved?" But Paul, knowing the finished reconciling work of Christ, answered: "Believe in the Lord Jesus Christ, and thou shalt be saved." Jesus said: "He that believeth and is baptized shall be saved."—Mark xvi. 16.

Baptism a Symbol.

WHAT the ordinance of baptism means is salvation. Let us make neither too much nor too little of forms. In regard to baptism, the outward act is a symbol of the spiritual change, and should be a pledge of dying to sin and living to righteousness.—Rom. vi.

Some ask: "What is the use of being baptized in water, if the heart is right?" But is it not an evidence that the heart *is* right when one is willing to obey the Lord even in outward forms? Love and gratitude—conditions of the heart—show themselves in action. Jesus said: "If ye love me, ye will keep my commandments." It is very important that we obey the Lord—none the less so because eternal life is the gift of God, and we cannot earn it by obedience. Cheerful obedience is an evidence of the new life, as well as an expression of gratitude and love.

If we intelligently follow the Lord in baptism, we symbolize our faith in him as the One who died for us and rose again, and are brought into fellowship with him, and can take hold of his love and favor, and say: "The Lord is mine, and I am his. He has given himself for and to me, and I yield myself to him." To him belong the issues from death; and this is symbolized in the rising to the new life in the ceremony. Being his, we should cheerfully do all he requires. The intelligent Christian does not obey the Lord as if he were under the law, nor in order to obtain salvation, but because he *has* been saved by grace. He works to show his appreciation of the life that God has given him—working out what He has created in him.—Phil. ii. 12, 13.

The apostle shows the relation of salvation and works very clearly in Eph. ii. 8–10: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is ours to commit ourselves to the Lord's service, not as slaves seeking freedom, but as loving sons and daughters.

Universal Deliverance.

WE have seen that the issues from death belong to the God of salvation. This does not merely mean those who believe in Christ in the present life. They come forth as the firstfruits. But the Lord's plan includes the redemption of all, even those who "through fear of death were all their life time subject to bondage."—Heb. ii. 15.

And as the delivered are his, he keeps them. All are to be made alive in Christ—every man in his own order.—1. Cor. xv. 22, 23. They are not only redeemed from death, but, as the prophet says, "from the *power* of death." On that side of the grave (sheol or hades) men die no more. Death is to be swallowed up in victory.—Isa. xxv. 8.

It would not be a complete victory if part of the race for whom he gave himself a ransom were to be always left in death; and it would be a poor victory if after they were made alive, they should return to the death state.

We know that some believe and teach that the Lord will make all alive and thus destroy what they call the Adamic death, and that then another death of the same kind will sweep away a "multitude as the sand of the sea" into eternal death. This because they were not reconciled to God, but loved sin, and were still rebels. Would that be a victory for the God of salvation? It seems like a terrible failure on the part of him whose mission is to reconcile all unto himself. —2. Cor. v. 19; Col. i. 20. Such a result would not be the destruction of death at all, but its eternal perpetuation. Yet some talk about this hopeless destruction of the many as a part of God's loving plan. They call the first death an enemy, but say the second death is a friend, because it executes righteous judgment. But is not this true of the "Adamic death?" Then why call it an enemy?

The death that came by sin *is* an enemy; and it is the only death that kills man. The second death is not the death of man, but of death itself. The second death is caused by destroying death and hell—man's low state—in the lake of fire. —Rev. xx. 14. The second death is the destruction of the first death and all that it involves, and therefore results in better conditions for man. Only thus can death be swallowed up of victory.

The Lord by the prophet says: "I will ransom them from the *power* of the grave; I will redeem them from death. O death, I will be thy plagues; O grave [the death state], I will be thy destruction."—Hosea xiii. 14. When men are delivered from the *power* of death, they cannot again be brought under its control.

Connect with this what the risen Jesus says: "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. i. 18. The key is the symbol of power. The risen One has it. He conquered the enemy. He abolished death, in his own person, and brought life and immortality to light. He has gone through and opened the way for the race. We have seen before that he took the *power* of death on purpose to deliver even those who all their lifetime were subject to bondage.—Heb. ii. 14, 15. This is a good promise of the deliverance of mankind. Paul applies it to the whole creation.—Rom. viii. 19-21. Here is good reason for the greatest hope and joy. Our God is the God of salvation, and all the issues from death are his.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Omri and Ahab Lead Israel into Greater Sin. 1. Kings xvi. 23-33.

(Lesson for Jan. 22.)

GOLDEN TEXT.—"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. xiv. 34.

INTRODUCTION:—To understand this history we must study the parallel accounts of the two kingdoms—since the separation, known as Israel and Judah. Rehoboam, Abijah, Asa and Jehoshaphat are on Judah's line, and Jeroboam, Nadab, Baasha, Elah, Zimri, Tibni, Omri and Ahab were kings of Israel. Rehoboam reigned seventeen years, Abijah three, Asa forty-one, and Jehoshaphat twenty-five. Asa's reign was cotemporary with all the kings of Israel from Nadab to Ahab. The parallelism of the two lines is seen in 1. Kings xv. 25 to xvi. 33. The career of Israel was downward under evil kings, culminating in the marriage of Ahab to Jezebel, daughter of the king of the Zidonians, and the introduction of Phenician idolatry. While Judah, under four kings of one dynasty, was increasing in strength and influence, Israel was distracted with civil wars, which resulted in the incoming of three dynasties, and the accession of eight kings, five of whom reigned but a very short time.

During the reign of Jeroboam, the idolatry in Israel caused many to move into the kingdom of Judah. The short reign and tragic death of Nadab, Jeroboam's son, fulfilled the prophecy of Ahijah about his father's sins and his own. Baasha, a common soldier, killed him and all his kindred, so that the house of Jeroboam was extinct; and Baasha reigned twenty-four years; but he was no better than his predecessors. The young prophet Jehu foretold the destruction of his household. His son Elah reigned only two years, and was killed in a drunken revel, by Zimri, one of his generals. He reigned only seven days, and took his own life by burning the palace over his head; for the army chose Omri to be king. But the people wanted Tibni to rule, and for four years there was a strife between the two aspirants to the throne. But the army conquered, and Tibni's death gave Omri full sway.

This lesson shows how evil grows in men and nations; that right-doing and wrong doing are rewarded in this life (no other life being mentioned); that idolatry leads people down, however good they are naturally; that the worship of the true God tends to elevate people, however bad they may be naturally.

I. OMRI'S BAD CAREER.—Vs. 23-28. In the thirty-first year of Asa's reign, Omri began to reign, and he reigned over Israel twelve years. This time seems to include the four years of strife between him and Tibni. Ahab began to reign eight years afterward. It was probably the first six of the twelve years that he reigned in Tirzah, which Jeroboam made his capital when he moved from Shechem. In the Song of Solomon (vi. 4) it is called beautiful. It was probably some military reason that made Omri move to Samaria, which he bought of Shemer for two talents of silver—about $3,400. There he built a city, and named it for the man who had owned it. Samaria is the Greek form of the name, and the Hebrew is Shomeron—which signifies "Watch Tower." It was a place of fertility, beauty and strength. It was the capital as long as the kingdom of Israel lasted.

Omri was strong and intense. He did more wickedly than all his predecessors; and made Israel to sin, and come under the ban of the God of Israel because of their vanities. No doubt "the statutes of Omri," (Micah vi. 16) were strong measures on the wrong side, and designed to confirm them in idolatry and immorality. Omri was famous, and his acts were put on record. But, like all others, he had to

die. He was buried in Samaria, and Ahab his son reigned in his stead.

II. AHAB STILL WORSE.—Vs. 29–33. He, succeeding his father Omri, reigned over Israel in Samaria twenty-two years. He was worse than any of the kings before him. It was wicked to do as Jeroboam had done, but he regarded that as a small affair; and through his unlawful marriage with Jezebel, the daughter of a heathen king, he became thoroughly identified with idolatry.

He was largely under the control of his wife. Her name means chaste; but it is said she inherited her father's wickedness, ferocity and idolatrous superstition. With such a father and such a wife, it is not surprising that Ahab served Baal, and built him an altar in the house of Baal in Samaria, and made a "grove,"—literally the image of Ashteroth, the goddess of the Zidonians—a pillar of licentious form and abominable significance, associated with the most indecent rites.

The name of Jezebel is used in Revelation ii. 20, and seems to represent that wicked "Woman," (church power) which has been associated with and controlled the "Beast" of that symbolic book. She is said to be "drunken with the blood of the saints, and of the martyrs of Jesus."—Rev. xvii. With this view the two—Ahab and his wife—may well represent the union of Church and State in what is known as "the dark ages" of church history.

Idol worship—shutting out the true God—tends to evil life. Paul says: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness." Eph. iv. 18, 19. Sin has an inevitable downward tendency, and Christ alone can save.

Jehoshaphat's Good Reign in Judah.—2. Chron. xvii. 1–6, 9–13.

(Lesson for Jan. 29.)

GOLDEN TEXT.—"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."—Matt. vi. 33.

INTRODUCTION.—We have had a lesson about Asa's good reign. Jehoshaphat, his son, was his successor on the throne of Judah. His name means "Jehovah is Judge." He began to reign over Judah in the fourth year of the reign of Ahab, king of Israel, the husband of Jezebel. He was thirty-five when he began to reign, and reigned twenty-five years. He was faithful for a time.

I. JEHOSHAPHAT'S FAITHFULNESS REWARDED.—Vs. 1-6. Jehoshaphat strengthened himself against Israel. This was necessary, as the kings of Israel were always threatening him. He placed forces in all the fenced cities, the garrisons, and the cities of Ephraim, which Asa had taken. His method of preserving peace, was to prepare for defense. He had adequate military protection.

The Lord was with Jehoshaphat, because he walked in the first ways of his father (and of) David. He sought not unto Baalim. He was radically opposed to idols in general, in distinction from the true God. With a definite purpose, he sought the Lord God of his father, and walked in the way of His commandments, and not after the doings of Israel—such as the calf worship of Egypt, and intermarriage with the heathen. Therefore, as a reward of his faithfulness to the right, the Lord stablished his kingdom—gave him divine favor and protection. And he also stood in favor with the people; all Judah brought him presents, and he had riches and honor in large measure. And his heart was lifted up (greatly encouraged) in the ways of the Lord. And he did away with the "high places" and "groves" in Judah. These were

the things that tempted people into idolatry.

II. THE PEOPLE TAUGHT GOD'S LAW.—Vs. 9-13. He made a decided campaign to have the people instructed in the law. He sent five princes, two priests, and nine Levites (mentioned in verses 7, 8) to do this work. They had the book of the law with them, and made a circuit of the cities of Judah. And one of the results was that the fear of the Lord came upon the surrounding nations, so that they made no war upon Judah or their king. And even the Philistines (a pronounced heathen people) brought Jehoshaphat presents—a voluntary offering, evidently for the purpose of securing his favor. And the Arabians—a roving tribe—brought great flocks of rams and he-goats—a very acceptable offering. (See the prominence of the number seven in this freewill offering.)

Jehoshaphat became great by the united favor of God and man; and he built palaces and places for storing supplies in Judah, and there was much business in all the cities of Judah. And the brave men of war were in Jerusalem. No king since Solomon equalled Jehoshaphat in his revenues, his fortifications and his troops.

Jehoshaphat's right-doing and prosperity illustrate the words of our "Golden Text."

For all his good conditions, when he was at the hight of his glory he made a great mistake—in marrying his son Jehoram to Athaliah, the daughter of Ahab and Jezebel and forming an alliance with these wicked rulers of Israel. The law makes no one perfect. Read chapters xvii. to xx. and get the whole story. In the nineteenth chapter we see that the misalliances with Ahab brought much evil on the nation. He was sharply reproved by a prophet; but it is worthy of note that he was not utterly condemned. He was given credit for the good that was in him, and the good work he had done.

Elijah the Prophet Appears in Israel.

1. Kings xvii. 1-16.

(Lesson for Feb. 5.)

GOLDEN TEXT.—"They that seek the Lord shall not want any good thing."—Psalm xxxiv. 10.

INTRODUCTION.—We have seen something of the downward career of both Israel and Judah, on account of idolatry. From their separation to Ahab's reign was nearly seventy years. About this time Elijah appeared. Ahab may have ruled about ten years when Elijah came to him. Religiously, all was dark in Israel. Jezebel tried to displace the Hebrew religion by Paganism, and Ahab yielded to her wish. There were many ceremonies, the grossest immorality, and persecution. The prophet had to hide from her wrath. This foreshadowed what has been done under the control of Church and State—the Church being called Jezebel.—Rev. ii. 20.

I. ELIJAH'S MESSAGE TO AHAB.—Ver. 1. This is the first mention of Elijah. His name means "Jehovah is God." He "was of the sojourners of Gilead."—R. V. He was indignant at Ahab's lawlessness, and his message was one of wrath; in the name of the Lord, he foretold a distressing drouth. According to Deut. xxviii. the famine was the punishment due to his sins. The drouth lasted three years and six months.—Luke iv. 25; Jas. v. 17.

In addition to its historical value, this appears to be a foregleam of the 1260 years of spiritual drouth and famine—the result of the reign of the persecuting "woman."—Rev. xvii. (See "Elijah and Elisha," in DAY DAWN.)

II. ELIJAH AND THE RAVENS.—Vs. 2-6. It appears that Elijah's message made a storm of wrath; and the Lord directed Elijah to flee eastward, and hide himself by the brook Cherith. He was to drink of the brook, and the ravens were commanded to feed him. He obeyed the Lord, and the promise was fulfilled.

(*Continued on page 27.*)

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EDITOR'S APPOINTMENTS

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Almont, Mich. Jan. 22.

Buchanan, Mich., January 29, 10:30 a. m. and 7.00 p. m.

Chicago, Ill., Jan. 30, at Masonic Temple, Room 912, (9th. floor). Door open at 7:30 p. m.

Union Church on Town line, about three miles south-east of Peck, Friday, February 3, at 7:30 p. m.

Peck, Mich., Feb. 4, at 7:30 p. m. and on Feb. 5, at 10:00 a. m.

Yale, Mich., Feb. 5, at 3:00 and 7:00 p.m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 23.*)

Some of the critics think it should read "Arabs," instead of "ravens." They want to eliminate the supernatural. But why should not God use the ravens as well as the Arabs? In either case they no doubt brought food in a very natural way. But the extraordinary is never impossible with God.

Looking at this as an allegory, Elijah's experience at that time was a foregleam of the experience of the true church fleeing to the wilderness, and being provided for away from the persecuting power.—Rev. xii. 6, 14. We may also take this as a reminder that the Lord always cares for his people.

III. ELIJAH AND THE WIDOW.—Vs. 7-16. After a time the drouth dried the brook, and the Lord directed Elijah to go to a widow of Zidon to be sustained. Ahab had searched far and near for Elijah (xviii. 10), and now he was safe in the territory of Jezebel's father. They would not think of looking for him there.

Elijah went to Zarephath, and found the widow at the gate gathering sticks. He asked for a drink of water, and as she went to bring it, he asked her to bring him also a morsel of bread. It seems that she recognized him as a prophet of God; and she made oath in the name of *his* God that she had not a cake, but only a handful of meal in the barrel, and a little oil in the cruse; and that she was gathering sticks to prepare that little for herself and her son that they might eat it and die. The famine prevailed there, and she was in the severest strait.

Yet, in the face of her extremity, the prophet said: "Fear not; make me a little cake first, and after that for thyself and thy son." He also promised her in the name of the God of Israel, that the meal and the oil should not fail until the end of the drouth. This might appear cool and selfish on Elijah's part; but it was rather a test of the woman's faith. She believed and obeyed, and the promise was fulfilled.

With what little things God does great things! This circumstance has comforted many of God's poor, in their great straits. The lesson to be learned is that it is always safe to trust and obey the Lord. He was able, supernaturally, to care for both Elijah and the widow that helped him; and he is able to supply all our need, and sustain our work, as long as he needs us here.

After the drouth was over, there came an abundance of rain. This seems to foreshadow the wonderful increase of knowledge since the end of the eighteenth century, where the persecutor's power was broken, and the time of the end began.—Dan. xii. 4.

HELL NOT ENDLESS.

SOME people claim that there is an endless hell; but I think we should let the word of God settle that question. I once heard a Baptist minister say there was no hell, but he did not explain or give any reason why he thought so. Perhaps he knew by reading the Bible that there was no proof of an endless hell.

I would emphatically say that there is a hell. Yes there are three of them spoken of in the Bible—Hades, Gehenna and Tartarus. Hades (Greek) means a state of death, or the unseen world, and corresponds with sheol of the Old Testament; and we find hell translated from Hades, in ten different places in the New Testament. Hell is translated from Sheol (Hebrew) 31 times, and grave is also translated from Sheol 31 times in the Old Testament.

It is never spoken of as an endless condition in the Bible, nor even as an everlasting (agelasting) condition. The word endless is found in the Bible only in one place.—Heb. vii. 16. Here Paul refers to the endless life of Christ; so

it is easy to prove endless life hereafter; but it is not so easy to prove that there is an endless hell. Hades is the hell that our Saviour was in when he was in the sepulchre; for David speaketh concerning him: "He foresaw the Lord always before his face; for he is on my right hand, that I should not be moved. He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption."—Acts ii. 25–31.

In this case it was not an endless condition. And our Saviour said to John when he was on the Isle of Patmos: "I am he that liveth, and was dead, and behold, I am alive forevermore, and have the keys of hell and of death.—Rev. i. 18. And again, John saw death and hell (hades) deliver up the dead, and they were judged according to their works. As no one is judged in hell, we see it is not an endless condition. Death and hell were cast into the lake of fire. Rev. xx. 13, 14.

Gehenna is found eleven times in the New Testament, and it was a fire that was kept burning southwest of Jerusalem, in the Valley of Hinnom. During the Jewish age it is not called hell in the Old Testament, but is called Tophet in nine places. The children of Judah did evil in the sight of the Lord, and built the high places of Tophet, which is in the Valley of the son of Hinnom, to burn their sons and daughters, which he commanded them not to do.—Jer. vii. 30, 31. This place is called Gehenna in Greek, and hell is translated from it in the New Testament in eleven places. So we have proof that the Gehenna hell is not endless. It was a literal fire and evidently it went out at the end of the Jewish Age, or about the time Jerusalem was destroyed by the Roman army. So it was not endless. Wherever hell fire is mentioned in the New Testament it alludes to the Gehenna hell.

The Lake of fire, in the book of Revelation is never called hell fire; but it is called the second death, which is a symbol of destruction to whatever is cast into it. For instance, the beast and the false prophet that were cast in the lake of fire, were some corrupt powers, such as the beast that the woman rode, (Rev. xvii. 7), which is evidently the same ten horned beast Daniel saw, (Dan. vii. 7–23) which he says is the fourth kingdom on earth, which is believed to have been Rome, and the ten horns are ten parts of that kingdom which the woman, or Church, ruled over during the dark ages. After the Roman empire fell to pieces, we have evidence in history that the popes of the Roman Catholic Church ruled over the kings of Europe. The ten horns are ten kings which had one mind and gave their power to the beastly power that ruled over them.—Rev. xvii. 12–14. And these shall make war with the Lamb, but he shall overcome them; for they in time shall hate the woman, or Church power, and make her desolate.—Vs. 16, 17.

It is well known that these powers of Europe, or the remnants of Rome, are withdrawing their power from the Church, by separating the State from the Church, and are making her desolate and naked, and she is being consumed by the fire of God's wrath. It is not likely that a beastly power would be cast into a literal fire; yet it is evident that all evil organizations and kingdoms will be destroyed by the fire of his wrath.

Tartarus (hell) is found only in one place in the Bible (2. Pet. ii. 4), in regard to the angels that sinned and were cast down to hell, and delivered into chains of darkness to be reserved unto judgment. These are evidently the same angels that Paul says the saints will judge, (1. Cor. vi. 2–4), when they judge the world. No one is judged in hell. Death and hell shall deliver up the dead, and they shall be judged according to their works, as we have seen; and judgment shall be unto victo-

ry. Paul says if we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord, that we should not be condemned (or judged) with the world.—1. Cor. xi. 31, 32. Judgment begins at the house of God; and if it begins at us, what shall the end be of them that obey not the gospel of God.—1. Pet. iv. 17.

It is very evident that our Saviour comes to judge the world at his second coming; and during the day of judgment, or the millennial age, he will judge both the quick and the dead. And, as the Psalmist says, "All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him." "All they that go down to the dust shall bow before him; none can keep alive his own soul." "A seed shall serve him, and it shall be accounted to the Lord for a generation." This gives us a grand view of the larger hope for mankind, and also of God's motive for judging the world.

JAMES WOLFE.

Snedekerville, Pa.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar, 11," "June 11," "Sep. 11," or "Dec. 11," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 11*," shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 10," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once and we will gladly correct them.

☞ WE will send DAY DAWN, THE GOLDEN LINK, and MOSES AND CHRIST, in paper cover, to one, or several addresses, for 90c till Feb. 1st.

☞ WILL those who want the bound volume of the HOPE for 1910 please let us know as soon as possible, that we may know how many to have bound? Price, postage paid, $1.15.—EDITOR.

EXTRACTS FROM LETTERS.

Like to Spread Goodnews.

DEAR BRO. PATON:—I have delayed writing for several causes, but hope I am in time not to have my subscription dropped, as I would not like to do without the HOPE. I was glad to see it again, and now send the dollar for another year. Would have liked to send it to some new subscribers, for I like to spread the glad tidings which the HOPE brings, but I do not see my way clear at present.

During the last eight months I buried my last two brothers, both younger than I. I am glad to say they both died trusting in the Lord, though they did not see the final salvation of all. One died eight months ago, and the other December 13. I am enabled to say, Blessed be the name of the Lord for his goodness and mercy.

Sister Holcroft has also buried her eldest brother (I was away and did not know till I came back) and we can sympathize with each other.

I hope this will find you and your family in good health, and that you may long be spared to preach the good tidings of great joy.—Mrs. M. A. Spence, Chester, Pa.

A Wonderful Revelation.

DEAR BRO. PATON:—I have received the HOPE all right since being here in Australia; and it is with great pleasure that I inclose a money order to renew my subscription. To our Heavenly Father be all the praise and glory for so great a favor. I do thank Him through our Lord Jesus for giving us, through you, such insight into these things that feed and stimulate our better nature to higher and holy living;—that give us strength, patience and grace to endure the hardest trial we may have.

THE WORLD'S HOPE has been foremost in leading me to seek and follow after knowledge, in both the Old and

New Testaments, that has brought to me, with you all, that grandest and brightest hope of our future inheritance with the saints in light. Naturally so in heaven, but here and now it brings to us such a wave of holy joy to know that what we have is only the foretaste of the glory that Paul speaks of in writing to the church, which is to be revealed in us.

Glory to God, by Jesus Christ our Lord, in whom we have life, and are to have it more abundantly. In Colossians iii. 1-4, we find our safest store. In 2. Peter we find the condition, with ever so much more that we can select for proof, and of the sweetest pleasure to our spiritual nature. What rapture of power and sweetness is found in Ephesians iii. What a wonderful revelation!

It is my earnest wish that God will bless the HOPE people with sweetest interest.—Yours in Christ, and hoping to see Him soon, George Waterson, Sydney, N. S. W., Australia.

Wonderful Fulfillment.

DEAR BROTHER IN THE LARGER HOPE:—You will please find enclosed one dollar to pay for THE WORLD'S HOPE another year. I do enjoy reading the truths it contains and to learn of the wonderul fulfillment of the prophecies concerning the Jews. It seems as though we could soon walk by sight as well as by faith.—Yours in love of the truth, D. K., Springville, N. Y.

Holiday Greeting.

DEAR BRO. PATON:—I write you a line to wish you and your family a merry Christmas and a happy and prosperous new year. And we sincerely hope that you may be spared to continue the blessed work of proclaiming "The good tidings of great joy which shall be unto all people." Send us the Bound Volume for 1910, and fill the following order for books.—Your brother, B. H. Pelton, Comstock Park, Mich.

Proved by the Word.

DEAR MR. PATON:—Enclosed you will find one dollar for which I wish you to continue sending me THE WORLD'S HOPE. I enjoy the little paper very much, and would feel lost without it.

I find, feel and believe you are writing the truth. I have searched in the Bible where you have referred to, and find your words to be true. I hope you will live long, so that you can give us more light on the truth.

Hoping this letter will reach you all right, I remain, truly yours, W. H. J., Chester, Pa.

Always Provided For.

DEAR BRO. PATON:—I know you think me dilatory about renewing my subscription; but I have been hindered by my family all being down with the measles, and I was their only dependence to wait on them. (I am thankful that they came through all right.)

Inclosed find one dollar for the HOPE, which I have taken for eighteen years, and I can truthfully say it is the best religious periodical I ever read; and I expect to take it as long as I live, (if it is published), and I am able to pay for it. And I believe the Lord will make me able. I believe

"There is a heart, there is a hand,
I feel, but cannot see;
I've always been provided for,
And always will be."

A happy New Year to you, your family, and all the HOPE family.—Yours in Christ, Mrs. J. D. B., Smithland, Texas.

Gives Strength and Courage.

BRO. PATON:—I enclose a dollar to renew my subscription for the HOPE. I enjoy reading it. I would feel at a loss without it. It gives me strength and courage to fight the works of Satan.

I think the "Question Box" in the HOPE is a great help to new readers. I think the poor in spirit are those who see that they are nothing without God

—nothing but worms of the dust.—Your sister, Mrs. M. J. S., Esbon, Texas.

Hear the Angels Sing.

DEAR BRO. PATON:—I want the HOPE continued, and will send my subscription in January. The truths published in the HOPE are a large part of my life; then what would become of me if I should let my subscription lapse? I must have it.

I was alone most of the day yesterday, but I thought I never enjoyed a Christmas so much. I thought I could almost hear the angels sing as they did at the birth of Jesus.—Your brother, B. W. Keith, Lima, N. Y.

Value of Tribulation.

DEAR BRO. PATON:—Please find inclosed two dollars, one to renew my subscription, and the other for yourself.

I am still unable to go around much, on account of my leg. You will remember I was in the hospital about a year ago. I suffer much yet. Some do not understand why we should suffer as we do. Why does the Lord permit it? We answer: We do not expect any special favor in this life. We are under his care in the school of experience, learning the lesson of life, that we may know the exceeding sinfulness of sin, that we may be developed and fashioned and finally be transformed into the image of God's dear Son. We ourselves also, who have the firstfruits of the Spirit, groan within ourselves, waiting for our change—the deliverance of our body—the body of Christ, which is the Church.

Let us as Christians glorify God in our tribulations, so that we may develop into strong character. And if we suffer, let us endure it with joy, knowing that "If we suffer with him, we shall also reign with him." As the apostle says: "Tribulation worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Spirit which is given to us."—Rom. v. 3-5. (See also 2. Cor. iv. 16-18.)

May God bless you and yours, and make you a blessing to others, that your joy may be great in the Lord. The HOPE is very good. Its pages reveal wonderfully the great and deep things of God.—Yours in the Master's service, J. W. J., Pueblo, Col.

Long for the Glad Day.

DEAR BRO. PATON:—I send in this a dollar for the HOPE for 1911. I am trusting and believing that not only the first day, but every day of the year will be a happy one, for you and all who love the Lord. And my heart longs for the glad day when "the groaning creation [every creature] shall be delivered from the bondage" of sin and death, and be glad and rejoice in "the glorious liberty of the sons of God."—Yours in the Blessed Hope, L. K., Akron, O.

A Greater Faith.

BRO. PATON:—Enclosed you will find Two Dollars. Please use the money to pay for my HOPE for 1911, and to pay for some dear soul who loves to read the HOPE, but is not able to pay for it. I was a little fearful one time that I would not be able to get the money to pay for mine this year, but I stepped out on greater faith, and felt that somehow God would honor my trust in his promises; and surely I was not disappointed. Christmas time brought me many things to rejoice over, and for which to praise God for his wonderful care for me, and all who make him their trust. May the Lord bless your every effort that is put forth for the good of others and His glory this year, is the prayer of my heart for you and all the workers in His vineyard.—Yours in Christ, L. M. D., Milo, Me.

The Parallel Comings.

DEAR BRO. PATON:—May grace, peace and truth from God our Father be daily given to yourself and all the members of the one body. The HOPE of Dec. 15th is received. I am compelled to say that I am pleased with the article on "The Parallel Comings." To my mind it is the only view that explains and harmonizes the Scriptures on that subject. May God evermore bless us and give us more light on these sacred themes.—T. V. C., Poughkeepsie, N. Y.

HEARING AND LIVING.

OUR Lord Jesus said: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [judgment]; but is passed from death unto life."—John v. 24.

These words imply that the object of the judgment by Christ Jesus is to bring men from death unto life; that the judgment process is the raising process; and therefore those who have passed from death unto life, shall not be judged with the world. They also show that hearing the word of the Son, and therefore believing the Father who sent him and was in him, is necessarily connected with the judgment process and its result. This agrees with our Lord's words: "My word shall judge you;" and "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

It appears evident that no one can really *hear* (understand) the words of the Son without believing the Father. "He that hath received his testimony hath set to his seal that God is true."—John iii. 33. See also 1 John v. 9–14. Anything short of understanding is a very superficial hearing. All who really hear, live. Such hearing and such living are inseparable; and may it not be truly said that only the living can hear?

Some people use the above-quoted words of Jesus as if they were against what we call the larger hope. But all must admit that our Lord does not *say* that any will always remain in the state of unbelief and death. Some think he *implies* this because he states the necessary, the vital connection between hearing, believing and life. But their connection is equally vital and necessary whether few, many or all are to be finally saved. No one can ever have eternal life apart from hearing and believing the truth; but our Lord, as if anticipating that some would put a limit upon his success, in the next verse shows that the work, already begun, would go on until *all* the dead should hear and live: "The hour is coming, and now is, when the dead *shall hear* the voice of the Son of God, and they that hear *shall live.*" All shall hear, and, having heard, shall live. It cannot be proved that "the dead" ever means less than *all* the dead.

Some, thinking the *life* in this passage must be limited to a few, make a distinction between "hear" and "hear." They teach that all shall *hear*, but only some shall *obey*, and live. But it is the same Greek word, *akona*, in both places. It would neither weaken nor strengthen the idea of universal salvation to read the passage: "The hour is coming, and now is, when the dead

shall *obey* the Son of God, and they that *obey* shall live." If the second "hear" means "obey," so does the first. To *hear* the voice of the Son, which is the word of the Father, is to have it so enter into the heart that it is quickened, and the divine process of judgment is started, which mortifies the evil and develops the good, so that the judgment shall be unto victory.—Matt. xii. 20.

We have seen that the object is to bring people out of death into life: "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment [unto life and victory], because he is the Son of man."—Vs. 26, 27. No one should be surprised that the judgment work of Christ, which was begun with the *living* (men in the flesh) in his day, is to continue on and finally include the *dead*—all who have died, as the following verses show: For to this end Christ died and lived again that he might be Lord and Judge of both the living and the dead.—Rom. xiv. 9; 2. Tim. iv. 1. And however severe the judgment may be, and whatever the first apparent result may be, we are assured that it shall be unto victory.

☞I find that our cloth bound copies of MOSES AND CHRIST are all gone. It will be necessary to have a new supply printed and bound, which means considerable expense. If any wish to help in this, they can do so by ordering copies in advance. To all who do so, the price will be 35 cents, or 3 for $1.—ED.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

QUESTION BOX.

Questions and short answers are solicited. Take notice that the questions are renumbered since the new year began.—EDITOR.

Question 2.—What is the second death taught in Scripture?—J. M. Dysart.

Answer.—Death is the condition or power that kills men, and hades is the condition or power that keeps them dead. The second death removes or destroys death and hades by the lake of fire, and thus sets at liberty all those who are held captive by the power of death and hades.—B. H. Pelton.

Answer.—"To be carnally minded is death; but to be spiritually minded is life and peace."—Rom. viii. 6. The first death is death into sin, or the development of the body of sin, which came by the first Adam. The second death is the death of the body of sin, which is the work of the Second Adam. Man is the creation of God. Sin is the work of the devil. See 1. John iii. 8:—"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil," and not destroy man, as many believe he will do.—J. W. Jones.

Question 3.—Can an imperfect being keep a perfect law?—or can an impure fountain send forth pure water?—J. H. P.

Answer.—Decidedly, No. But an imperfect being can be made perfect, perhaps through striving to keep perfect laws. And an impure fountain can be cleansed. If not, what foundation would we have for our belief in universal restoration?—Ermina Stray.

Answer.—No. It is impossible.—J. W. Jones.

Answer.—No. "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. * * A good man out of the good

treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil."—Luke vi. 43-45.

"Doth a fountain send forth at the same place sweet water and bitter? Can the figtree, my brethren, bear olive-berries? either a vine figs? So can no fountain both yield salt water and fresh."—Jas. iii. 11, 12. And yet James says: "With the tongue bless we God, even the Father; and therewith curse we men, who are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing."—Vs. 9, 10.

The thought here suggested appears to be that blessing proceeds from the spiritual man, while cursing comes from the natural man. "So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 25. "Out of the abundance of the heart the mouth speaketh."—B. H. Pelton.

Question 5.—"Blessed is he that waiteth and cometh to the 1335 days."—Dan. xii. 12. What part, if any, have we in this?—Mrs. F. L. Faust.

Answer.—It seems clear, according to the "Historic" view of prophecy, that the 1260 days (years) ended in 1798, when the "time of the end" began, and that the 1335 days (years) reach to 1873, when the day of the Lord and the harvest began. We are not waiting for the harvest to begin, but it is blessed to be in the light of it.—See "Times and Seasons," in DAY DAWN. There is a "Futurist" view that locates all these numbers in the future, to be fulfilled in ordinary time. In that case, we have no part in it, as it is said not to be for the church, but for Israel. Then the time of the end has not begun; but the great increase of knowledge since 1798 seems to show that the "Historic" view is right.—J. H. P.

Question 6.—What is meant by Rev. xiv. 12: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus?"—Chas. H. Gilbert.

Question 7.—What is meant by, "Blessed are they who are persecuted for righteousness' sake?"—Matt. v. 10. In what does the persecution consist?—B. H. Pelton.

Question 8.—What is meant by the tree of life in Rev. xxii. 2?—Harb Lee.

Question 9.—What authority have we for observing the Holy Communion?—Emma Stray.

Question 10.—What is the soul of man?—M. J. Simpson.

Question 11.—What is meant by seeking the kingdom of God and his righteousness?—Matt. vi. 33.—Mrs. A. Dew.

Question 12.—What is the fountain to be opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness?—Zech. xiii. 1.—Mrs. A. Dew.

Question 13.—What life did Jesus lay down?—S. Trowbridge.

Question 14.—How are we to understand Mark iii. 29 and 1. John v. 16, in view of the answers on the second death?—J. W. Jones.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

ANY one who will pay one dollar in advance on his own subscription for the HOPE may send as many *new subscriptions* as can be secured, at the rate of *two for one dollar*. This reduced rate does not apply to renewals and in case of such reduction, the price must accompany the order. Here is a good opportunity for agents or missionaries. Let all do what they can.

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.

THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE FIVE KINGDOMS.

DANIEL in a vision saw the four winds striving on the great sea, and four great beasts came up from the sea. What do those beasts mean? The most literal interpreters will allow that these are not literal beasts, but symbols. Much of the Bible teaching is symbolic—both in prophecy and the teaching of Jesus—one thing being used to represent another. Some think this is a blind way of teaching, but it is very comprehensive. It sometimes for a time hides the truth, but when it is explained, it illustrates the truth. We believe the Bible is its own interpreter.

Notice the fact that the beasts came up out of the "sea."—Ver. 3. What does "sea" mean in symbolic prophecy? In Revelation we are told that the time will come when "There shall be no more sea." Some literalists think that all the oceans and seas will be done away, and yet they believe that the river of life is literal. If so, into what would it flow? We are told that Christ shall reign "from sea to sea, and from the river to the ends of the earth." That seems literal. But in Revelation xvii. the waters are explained to mean "peoples, multitudes, nations and tongues,"—the restless humanity. Elsewhere we are told that "The wicked are like a troubled sea." It is out of this human sea (the result of the strife of the winds) that the four beasts came up.—Ver. 2.

"These four great beasts are four kings [kingdoms] which shall arise out of the earth."—Ver. 17. (The sea is the great part of the earth.) In verse 23 we see that the fourth beast is the fourth kingdom—showing that king here means kingdom. These four kingdoms are Babylon, Medo-Persia, Grecia and Rome. They came up successively, and each had the dominion of the known world for a time. In due time all these beasts are to be destroyed; and some regard this as teaching the destruction of mankind. They need to see that these beasts do not mean mankind, but the oppressive powers that have ruled over them. When Babylon

lost its dominion, the people were brought under the next kingdom, and so it was in each succession from kingdom to kingdom—the people were brought under a new ruling power. We are told that there is to be another kingdom after the fourth. That will be the reign of Christ and the saints, and we are told that all the nations shall serve and obey him.—Vs. 13, 14, 27. This is better than having all the people destroyed. When a bad government is superseded by a better one, the people are better off than they were before. It is the beast that oppressed the people that is to be destroyed, and given to the burning flame.—Ver. 11.

In Daniel ii. the same four governments are symbolized by the image of a man, with head of gold, breast and arms of silver, belly and sides of brass, legs of iron, and his feet of iron and clay mixed—partly strong and partly brittle.—Vs. 31–35. This represents the four successive universal kingdoms, named above, and the ten toes show the fourth kingdom divided. In the other vision this division is shown by the ten horns. The government degenerated from gold to clay. To Nebuchadnezzar, the head of gold, human government appeared like a man; but to Daniel, a captive under its power, a representative of God's suffering people, it was pictured as four cruel wild beasts. Both visions explained show that these four kingdoms are to be superseded by the kingdom of God. In Daniel ii. that kingdom is represented by a stone, cut out of the mountain without hands, which smites the image on its feet, (neither before nor after, but in the days of these kings—Ver. 44) breaks it to pieces, so that it becomes as the chaff of a threshing-floor, and the wind carries it away. And in Daniel vii. the kingdom of God is represented by a fire which burns up the beasts. In both pictures God's kingdom succeeds, and always lasts.

The idea that the four beasts represent the four governments named, is strengthened by the fact that in a later vision, when Babylon's dominion had passed, the prophet saw only three beasts.—Dan. viii. And when the dominion of three had passed, and Rome was in power, John saw only the fourth beast, and described it as "a beast with seven heads and ten horns."—Rev. xii. 3; xvii. 3.

Notice the downward tendency of government in the vision of the four beasts, as in the image. The first beast is like a lion, the king of the forest, and a man's heart was given to it. The second is like a bear, not so noble, and a cruel devourer. The third is like a leopard, swift and terrible. With Alexander as a leader, it speedily conquered the known world. The fourth beast is described as "dreadful and terrible and strong exceedingly." It had great iron teeth, it devoured and tore in pieces, and stamped the residue under its feet. But Rome had to fall, and it was divided; it had ten horns. "Another little horn" came up among the ten, and it plucked up three of the ten. This horn had eyes and a mouth which spoke great things.

Yes, the course of these governments has been downward. We do not say that the world is any the

worse for that. Is it not a sign of the world's advancement? As intelligence increases, the old monarchies lose their hold on the people; the less they are willing to submit to their control. The time is coming, and now is, when the monarchs have not the old-time power to use the masses in war to gratify their own personal ambition. Wars are not all in the past yet, but if men go to war, they want to see some reason for it. Great preparations are still made for war. The methods of destroying life are many and greater than ever before. The nations talk war, and yet there is a growing spirit of peace with many, and a greater inclination to settle difficulties by arbitration.

If the men who make the war had to do all the fighting, it would soon end. Some think the great preparations for war tend to prevent it. With the great inventions, it seems that two armies might soon destroy each other. The war of ideas is still raging; and man's selfishness is still at the front; but the tendency is toward war of words and ideas, rather than of swords and guns. But it will be some time yet before nation shall not lift up sword against nation, and learn war no more.—Isa. ii. 2–4.

Some have claimed that God's kingdom is represented by the fourth beast; for what reason we cannot see. The record shows that the fourth beast, like the others, came out of the sea (of warring nations); but God's kingdom, like the Second Adam, is from above. The fourth beast, which was so terrible that the prophet could not fully describe it, is the last of the universal monarchies. It was indeed different from the others; but the difference is greater between it and the kingdom of God. The fourth beast was the one in power when our Lord was on the earth. By it he was crucified, and later it martyred the saints. Daniel named the first three—the lion, the bear and the leopard—and the fourth, John calls the devil and Satan—"the beast with seven heads and ten horns."—Rev. xii. 9; xx. 2.

Then are we to understand that there is no personal devil? It would be rash so to decide. This name applied to the fourth beast does not prove that there is no personal devil, any more than the first beast being called a lion proves that there are no real lions. The opposite seems true. It was on account of their nature and actions that they were named. The fourth was called the devil because it was so much like him—his best expression in human government. This fact gives force to the symbol.

A word about the eleventh horn —"another little horn"—of the fourth beast. It came up among the ten horns, and plucked up three of them. We believe this horn represents the Papacy as a civil government—not the Catholic Church. The Church is called a woman; but she has been united to the State and controlled it. We believe there are sincere Christians in the Catholic Church as well as in Protestant Churches. All are Christians who are begotten of the Spirit, and they are the One true Church. When we speak of a false system, we do not mean the people. The false systems keep men in slavery, and

when they are destroyed, the people will be liberated. The Lord will work this in his own way, and we believe it is being done. Even useful human systems will pass away when they have served their purpose.

We believe the Papacy is called a horn because it had civil power. This eleventh horn, called "another little horn," (Dan. vii. 8), was to hold times and laws for three and a half prophetic times, or 1260 years —from 538 to 1798.—See "Times and Seasons," in DAY DAWN. In the latter year, the dominion of the Papacy was broken, the pope was captured and taken to France, where he died in 1800. In that year the Papacy was restored by agreement of the European Powers, but it never got back its old dominion. It was said: "The judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end."—Ver. 26. The powers that formerly sustained the Papacy turned against it, and it lost its last element of civil power in Rome, when Victor Immanuel took possession of the city in 1870. Even Catholic writers acknowledge this loss of civil power. They may increase in numbers, and exert great influence, but we believe, in the light of prophecy, that their dominion as a civil power is in the past. The Catholic church, as well as others, are under the influence of the increasing light and knowledge of the time of the end. The time has been when the priests did about all the reading and thinking for the people; but there is a change going on; and we believe the time is coming when that system will be destroyed by the manifestation of the truth concerning the Lord's presence and saving power.

We still believe in the Historic application of what the apostle says of the man of sin in 2. Thessalonians ii., that it refers to the same ruling and persecuting power that is mentioned in Daniel vii. 25, 26, and that it has not only lost its civil power since the time of the end began, but also that it is being consumed by the spirit of the Lord's mouth (the word—the sword that proceedeth out of his mouth) and will be destroyed by the brightness of his coming—the manifestation of his presence.

Some hold that this "brightness" is a literal light, which will kill all the Catholics; but they could stand as much of that kind of light as other people. It is the light of truth that will destroy the old system, and that will liberate the people under its power, just as the destruction of slavery liberates the slaves.

Many hold that this "wicked" power and its operations are yet in the future, and that its "times" are not for the Church to know, but that they will be fulfilled in the experience of the Jews after the "rapture" of the Church. But, if we can read Paul's statement aright, he locates the operations of this power before the coming of the Lord, and our gathering together unto him. But let each one read it for himself.

Again, it seems clear, according to Daniel xi. 33–35, that the terrible work of persecution by this Power ends where the time of the end begins; and if this Power, and

its work are yet in the future, then the time of the end has not begun, and no one can now know when it will begin, for according to Daniel xii. 4, the words are shut up and the book sealed, "even to the time of the end." With the book sealed, and the words shut up, how can anyone know anything about these things? Daniel xii. 4 also shows that the great increase of knowledge is due in the time of the end. And even those who locate the great persecuting power and its fearful work in the future, claim to have obtained a great degree of knowledge on this subject. We think this claim is against their own theory. If the book is open, the time of the end has begun; and if this be so, then the terrible work of the Power we are considering must be in the past.

Many students of these prophecies have held that the destruction of the Image of Daniel ii. and the Beasts of Daniel vii. means the destruction of the masses or all of the people. But it is evident that the Image and the Beasts do not represent the people, but the great monarchial powers which have ruled over and oppressed them. When Babylon became supreme, the people of the then known world became subject to its control. Then when Medo-Persia became supreme, the people came under its power. So it has been with each of the four kingdoms named in the prophecy. And so we believe that when the kingdom of God supersedes the fourth human kingdom, the people shall come under its dominion. Speaking of the King of the fifth kingdom, it is said: "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him."—Ver. 14. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Ver. 27.

A word in reference to the burning. The fourth beast is said to be given to the burning flame. Is this literal fire? The beast we have seen is a symbol of government. Who can think of a symbolic beast being burned with literal fire? Anything that consumes is properly called a fire. In Daniel ii. 44 we are told that the kingdom of God shall break in pieces and consume all these kingdoms. Then God's kingdom is the fire which is to burn up the beast. That is the kind of fire this world needs. "Our God is a consuming fire," and his kingdom is his manifestation, and he will consume all the oppressive governments, but the people shall serve and obey him, and therefore be blessed.

This principle is brought to view in Zephaniah iii. 8, 9: "My determination is to gather the nations, assemble the kingdoms, and pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." What then? "For then will I turn to the people a pure language, that all may call on the name of the Lord, to serve him with one consent." It is evident that salvation for the people is the outcome: "For whosoever shall

call on the name of the Lord shall be saved."

It seems good to see God's purpose concerning mankind indicated in prophecy. It is not speculation, but divine revelation. It is light shining in a dark place. The history of these great governments is outlined, along the line of God's people, both Jewish and Christian. What is to follow is the kingdom of Christ and blessing for mankind. We cannot tell just how the details will be brought about; but several great facts and principles are clearly revealed. "He shall judge the people with righteousness, and the poor with judgment." "The mountains [governments, which will still exist] shall bring peace to the people, and the little hills, by righteousness." "He shall save the children of the needy, and shall break in pieces the oppressors." "He shall come down like rain upon the mown grass; as showers that water the earth." "All kings shall fall down before him; all nations shall serve him." "His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." "Blessed be his glorious name for ever; and let the whole earth be filled with his glory."—Psalm lxxii.

Jesus taught his disciples to pray: "Thy kingdom come; thy will be done in earth as it is done in heaven." The setting up of his kingdom is one thing, and the later work of blessing the nations is another. Men cannot bring in the kingdom of God. That is the work of the Lord himself, and includes the exaltation and glorification of the saints who are to reign with Christ. No one can enter that kingdom without being born from above. Flesh and blood cannot inherit the kingdom of God. The kingdom of God is immortal; its rulers can never die. Those who see this truth will not think of any social or political organization of men as being or bringing in the kingdom of God. They are of the nations to be saved and blessed by the kingdom of God after it is set up and in full working order; and we may be sure that all needed social reforms shall be wrought out in the world to bring about the state of things when God's will shall be done in the earth. All low and selfish principles must be done away, but all that is good will be perfected and last forever.

NOTES ON SUNDAY-SCHOOL LESSONS.

Elijah's Victory over the Prophets of Baal.—1. Kings xviii. 25–39.
(Lesson for Feb. 12.)

GOLDEN TEXT.—"Choose you this day whom ye will serve."—Josh. xxiv. 15.

INTRODUCTION.—After the account of the prophet being cared for by the widow, we learn that he raised her son from death, which convinced her beyond a doubt that he was a man of God. —xvii. 17–24. In the third year of the famine, the Lord sent Elijah to Ahab, to promise him rain.

Ahab and Obadiah went out to look for grass, and Obadiah met Elijah, who sent him to tell Ahab that he had come. At first Obadiah was afraid to carry this word, but finally did it, and Ahab went to meet Elijah.—xviii. 1–16.

When the king met the prophet, he said: "Art thou he that troubleth Israel?" In reply, Elijah charged all the trouble to Ahab and his idolatry. He then proposed to test who was the true God—Jehovah or Baal. By request of

Elijah the king called Israel and nine hundred and fifty of the false prophets to Mount Carmel. Then in their hearing Elijah asked the important question: "How long halt ye between two opinions? If the Lord [Jehovah] be God, follow him; but, if Baal, then follow him."—Vs. 17-21. The people made no answer.

Elijah stood here as the one prophet of God (He thought he alone had not bowed to Baal, but in this he was mistaken.—xix. 10, 18.) and he was willing to be tested with Baal's four hundred and fifty; and he proposed that it should be done by the sacrifice of two bullocks on the altar—the God who answered by fire to be accepted as the true God; and all the people agreed to this test.—Vs. 22-24.

I. BAAL'S SACRIFICE.—Vs. 25-29. Elijah gave the prophets of Baal the first opportunity, and they prepared their sacrifice according to the proposed plan—with no fire under it. And they called on Baal from morning till noon, but had no answer. And they became excited; and leaped up and down at the altar. At noon Elijah mocked them, saying: "Cry aloud, for he is a god; either he meditateth, or has a pursuit, or he is on a journey, or perhaps he is asleep, and must be awakened." And they cried aloud, and cut themselves till the blood gushed out. They kept it up till near the hour of the evening sacrifice, but there was no answer from their god.

II. ELIJAH'S SACRIFICE.—Vs. 30-38. Elijah called and all the people came near him. He then repaired the altar that was broken down. With twelve stones (representing the twelve tribes—all Israel) he built the altar in the name of the Lord. He made a trench about it that would hold several gallons of water. He put wood in order, cut the bullock in pieces and laid them on the wood, and had the people pour four barrels of water—three times—on the sacrifice and the wood, which ran down on the altar and filled the trenches. This left no room for suspicion of fraud.

All being ready, at the time of the evening sacrifice Elijah drew near and prayed. Here was the man of simple faith. There was no crying aloud, no jumping up and down, no cutting with knives. He called on the God of Abraham, Isaac and Israel. He asked him to make known then and there that He was God, and that Elijah was his servant, doing all these things at His word; and that the Lord was seeking the restoration of the hearts of the people to true worship. Then the fire of the Lord fell, and consumed the sacrifice, the wood, the stones, the dust, and licked up the water.

III. THE DECISION.—Ver. 39. The work was complete. The test was convincing. Here was power greater than of all the idols. The people were overwhelmed with the evidence, and fell on their faces in fear and worship, and cried out: "Jehovah is the God! Jehovah is the God!" This was as much as to say: "Baal is nothing; we must serve Jehovah."

The execution of the prophets of Baal immediately followed. They were not only heretics, but traitors to the nation. It is not said that the Lord ordered this execution, but it may be inferred that he sanctioned it. At another time, Elijah called down fire on his enemies.—2. Kings i. 10-12. This was under the direction of an angel, (Ver. 15) and, in its spirit, like the law given by them.—Acts vii. 53; Gal. iii. 19; Heb. ii. 2. Its penalty was death without mercy.—Heb. x. 28. These things have been used to excuse the cruel persecutions of the dark ages; but Jesus said his disciples were not to do as Elijah did, because He did not come to destroy men's lives, but to save them.—Luke ix. 54-56. The old destruction was typical; but the antitype is the destruction of the enmity, which kills sin, and saves the people.

(*Continued on page 41.*)

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EDITOR'S APPOINTMENTS

Union Church on Town line, about three miles south-east of Peck, Friday, February 3, at 7:30 p. m.

Peck, Mich., Feb. 4, at 7:30 p. m. and on Feb. 5, at 10:00 a. m.

Yale, Mich., Feb. 5, at 3:00 and 7:00 p.m.

Detroit, Mich., Feb. 12. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Washington, Mich. Feb. 19. Union church.

Buchanan, Mich., February 26, 10:30 a. m. and 7.00 p. m.

Chicago, Ill., Feb. 27, at Masonic Temple, Room 912, (9th. floor). Door open at 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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☞ THE BLESSED HOPE is a booklet of 64 pages. Price 6c each, or 65c a dozen.

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Elijah's Flight and Return.—1. Kings xix. 1-16.
(Lesson for Feb. 19.)

GOLDEN TEXT.—"They that wait upon the Lord shall renew their strength."—Isa. xl. 51.

INTRODUCTION.—After the events of our last lesson, Elijah told Ahab that there would soon be an abundance of rain. The Lord had promised this to Elijah, and yet he had to go up into Mt. Carmel and ask for it.—See xviii. 41-45. The Lord inspires prayer and answers it, in such a way as to use and strengthen the faith of his children.

In last lesson Elijah had power with God and men. God answered his prayers, and he triumphed over his enemies; and the restoration of the worship of the true God seemed assured. In this lesson the unexpected outcome of that wonderful day is seen. Elijah is timid, despondent, and fleeing for his life. But God does not forsake him.

I. ELIJAH FLEES FROM JEZEBEL.—Vs. 1-3. When Ahab rode to Jezreel, Elijah ran before him. He waited outside the city to hear what the effect of the report would be on Jezebel. Ahab told her all, including the execution of the prophets of Baal; but she was not in sympathy with this result, and she sent a message to Elijah: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." This oath shows her idolatry, profanity and rage. She thought he was in her power; but the message gave him time to escape. He fled to Beersheba—about ninety-five miles. There he left his servant. It seems that the prophet fled not only from danger, but also from duty. His course was natural enough.

II. ELIJAH DISCOURAGED.—Ver. 4. After leaving his servant, he went a day's journey into the wilderness. He was no doubt weary, and probably felt that his life was a failure. He prayed that he might die. He was in a strange position—fleeing to escape death, yet praying that he might die. His saying: "I am not better than my fathers," suggests that he had a premonition that he was not to die. He knew it before he was caught up.

III. THE ANGEL'S VISITS.—Vs. 5-8. It is not surprising that he was weary and slept. An angel came to him and said: "Arise and eat." Bread and water were at hand. After eating and drinking, he slept again. The angel woke him again, and said: "Arise and eat, because the journey is too great for thee." Again he ate and drank, and in the strength of that food he went forty days to Horeb—Sinai, where the law was given—about two hundred miles. Moses and Jesus also fasted forty days. These are the three that stood together on the Mount of Transfiguration.

IV. AN IMPORTANT LESSON.—Vs. 9-16. Elijah lived in a cave, and the Lord said to him: "What doest thou here?" Was this a reproof for his idleness? Perhaps he had done more than was necessary to get away from Jezebel. As a hermit he could not do much good. He answered that he had been zealous for the Lord, but that Israel had forsaken the covenant, cast down the altars, and killed the prophets, that he was the only one left, and they wanted to kill him. In verse 18 the Lord showed Elijah that he was mistaken—that he had still seven thousand men who had not worshiped Baal. The Lord sent Elijah to stand on the mount before Him, to learn that what men call great are not the greatest. The Lord was not in the great wind, the earthquake nor the fire; but he was in the "still small voice." The Lord does his work with what men call the insignificant things. 1. Cor. i. 25-29.

Hearing the gentle "voice," Elijah wrapped his face in his mantle, and went and stood in the opening of the cave. Again the voice said: "What doest thou here?" And he answered as before. Then the Lord sent him back to do needed work. He was to anoint

three men—Hazael to be the king of Syria, who would punish Ahab and Israel, and open the way for a reformation; Jehu to be king of Israel, to destroy the house of Ahab, and restore the worship of God; and Elisha to succeed himself. The Lord's workers may die, or be removed, but his work goes on.

Work was the best remedy for Elijah's despondency. He was to take a larger view of the Lord's work and way. More time would be needed to bring about the needed change; yet what he did was not in vain. It may be like this with us all. If men expect too much at once, they may be despondent, but those who look farther are hopeful. Let each one do his best, be it ever so little. God uses the littles in working out his purpose. No work done in the name of the Lord is in vain.—1. Cor. xv. 58.

EXTRACTS FROM LETTERS.

Still Interested.

DEAR BRO. PATON:—I inclose Three Dollars—to renew my subscription for the HOPE. What is over, please accept for your own use. I like the HOPE as well as I did more than twenty years ago. I am still as interested in its teaching as ever. Many people here are not interested in the truth of the Bible. They do not think for themselves.—Yours in the hope, M. M., Galston, Scotland.

Learned to be Thankful.

DEAR BROTHER PATON:—Inclosed find a dollar for the HOPE. I wish it were more; but the Lord knows best. In his own way he always provides. I have learned to be thankful for all the blessings that come to me. I like the teaching of the HOPE, and do not want to be without it. It is next to my Bible. May the Lord spare you for years to come and give you wisdom, understanding and strength to go on in the good work of spreading the good tidings of great joy which shall be to all the people. Blessed hope!—Your sister in Jesus Christ our Lord, I. H., Lapeer, Mich.

A Great Comfort.

DEAR BRO. PATON:—As my subscription for the HOPE has expired, I send one dollar for renewal. The HOPE is a great comfort to me, besides being a help in preparing my Sunday school lessons. May you be spared many years to proclaim the glad tidings which the HOPE so plainly teaches.—Ever yours, S. P., Berville, Mich.

A Great Help.

DEAR BROTHER:—I inclose two dollars and stamps to renew my subscription for 1911, also for a bound volume of the HOPE for 1910. I can say that I have great comfort in reading the HOPE and that it is a great help to me. May God bless you and the HOPE family. The promise is that in Jesus and his saints all the families of the earth will be blessed.—Yours in Him, J. H. M., Beverly, Mass.

Helps to Endure.

DEAR BRO. PATON:—I write to renew my subscription for 1911, and to wish you God speed in the good work of building on Christ—the Rock—the sure Foundation. How it helps me to endure the difficulties of the present order of discipline to believe that God loves the world of mankind, and is able to save them to the uttermost.—Yours in hope, L. H. W., N. Troy, Vt.

A Joyful Sound.

DEAR BRO. PATON:—THE Bible has a joyful sound, if we have a heavenly ear, and seeing eyes—a good understanding. It is God who gives it all. Thanks to him if we have it.

"Blessed are the people who know the joyful sound. They shall walk, O Lord, in the light of thy countenance.

In thy name shall they rejoice all the day."

It helps me to sing Jesus is my Lord and King in Holland. Good understanding giveth favor. I inclose a dollar. Send me PERFECT DAY, and four Blessed Hopes. The balance is for you.

With love and kind wishes to you and your family, and all the HOPE Family, your brother, A. H., Rochester, N. Y.

Meat and Drink.

DEAR BRO. PATON:—I inclose fifty cents towards the HOPE. I wish it were dollars instead. I must have the Magazine. It is meat and drink to me. I am a widow and an invalid—so it is the widow's mite I send. God bless you for sending it to me for what I can send.

Now, brother, will you kindly send me the DAY DAWN? You refer to it so often in your writings that I have long wanted it. I will send the pay as I can, if only in small sums. [You need not send me anything for the copy I send you.—ED.] Thanking you for your kindess in the past, and praying that God's blessings may rest on you and yours, Sincerely yours, M. E. M., Newington, Conn.

Thoughts on Isaiah ix. 6.

DEAR BRO. PATON:—I think these inspired names must include the most important phases of the relationship of the Babe of Bethlehem to the human race. The name "Everlasting Father" conveys little meaning to my mind. We are elsewhere told that Christ was one in spirit and purpose with the Father; that God in him reconciles the world unto Himself; that the Son of God is the Father's Word to us, by whom the Father expresses Himself in a manner intelligible to the human understanding. But all this is not covered by the name "Everlasting Father."

We are told that spiritual generation makes men heirs of God and joint-heirs with Christ. Only one thought throws light on the subject, and that is that Christ is the Second Adam—the Beginning of the new creation of man. In that sense, he might be called the Father of the human race, and if in this sense he is the "Everlasting Father," the name presents the foundation for the largest hope.

Without the light-gleams that your exposition of the truth have furnished, I should be entirely at sea concerning this passage of Scripture. The common version of the Bible has a comma between Wonderful and Counsellor in this passage. Is there any authority for reading it "Wonderful Counsellor?" This would be in unison with the prophetic account of the creation.—Gen. i. 26.

In closing, let me thank you for the many times you have presented food for thought and longing of the soul. Your efforts are indeed appreciated by your fellow-searcher after truth, L. H., Cincinnati, O.

(It seems clear that the names in this passage of Scripture refer to the progressive character and work of our Lord Jesus from his birth on to his glorious success and reign of peace. Though we are taught in the word that God created all things by the Word, "the Firstborn of every creature," (John i. 3; Col. i. 15, 16), I do not know of any Scripture which in that sense speaks of Christ as the Father. But as the Second Adam, he is the Father of the whole race for regeneration, as the First Adam was the father of the whole race by the law of generation. It appears to be on that line that our Lord Jesus said: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so hath he given to the Son to have life in himself."—John v. 25, 26. By this gift, our Lord Jesus became "the Life-giving Spirit."—1. Cor. xv. 45. As such he is "the Everlasting Father and the Prince of Peace."—EDITOR.)

Never Becomes Stale.

DEAR BRO. PATON:—I have received the HOPE of Dec. 15. Many thanks for making the leading article so plain, and definite, and so easy to understand. It is a great help to us. How sweet the truth sounds. It never becomes stale, but is full of life, as Jesus said of his words.

I enjoyed "Peter and Cornelius" very much, and the broad, far-reaching truths brought out in it. How beautifully the light is advancing. I am delighted with it all day by day.

I send you today a copy of the "Watch Tower." It gives an outlook of the condition of the world. These things are light to us, but they look dark to the world. If I understand our friends, they expect the human family, (after the overcomers are glorified), will be raised to the natural life, as Adam and Eve were in Eden before they sinned, and without the Adamic sin nature, and have a chance to gain eternal earthly life by obedience, and those who fail in that chance, are, in justice, to end their life in the second death.

The truth in the article "Peter and Cornelius" settles it with me; but it is so brief, I fear but few see it clearly. I hope you will elaborate it, for it seems that many are being led away from it.

I can see that many are going to be disappointed in the near future. Through the prophet, the Lord said: "He that hath my word, let him speak my word faithfully."—Jer. xxiii. 28. And Jesus said: "The words that I speak to you, they are spirit and they are life."—John vi. 63. Do not the prophet's words apply to those who have the light, whether the people hear or forbear? Some may be saved from serious error. It seems very important that we should have the truth due to the waiting ones at this time—the closing of the separating and gathering time. The things that are transpiring, can be understood only in the light of the prophetic word, to which we are admonished to give heed.

May the Lord bless you with wisdom and every needed grace.—Mrs. L. D. Heath, Berkeley, Cal.

(Without being too personal, or making a raid on anyone, I am doing what I can to proclaim the fullness of the gospel of Christ and what, in the light of the prophetic word, I think is due in the near future, in the closing of "The Times of the Gentiles." It seems that it does not require very much intelligence to see that all are to be made alive in Christ, and not in the nature of Adam again; and that eternal life is the gift of God, and cannot be earned by obedience. I have also endeavored to emphasize the truth that "The Times of the Gentiles" do not mark the duration of human governments, but the length of their reign over Jerusalem. A word to the wise should be sufficient. —EDITOR.)

PLEA FOR THE ASSOCIATION.

DEAR HOPE PEOPLE:—I have been thinking that we who are interested in the work of the Larger Hope Association might strive to do more for the cause this year than we have ever done before. We might try to see how many we could interest in the work, how many members we could add, how many get by name or person to attend the convention as members. There are several things we might do; and then, when we meet, have an experience meeting and tell what we have tried to do. Why, bless you! it is better to try and fail than not to try at all. If our Association stands for the promotion of Christian work, then let us get to work and show that we are honest, earnest members of a cause in which we believe. I pledge myself to try and interest at least two in the work, and to bring two to the convention. If I get one, it will double my standing room by being two where there was only one. I know this

may seem impossible to some—something like running up hill. No one can have more barren territory to work upon than I have. That is why I think we can all make the effort and make this a banner year. Who will help?—Ermina Stray.

OUR FUTURE WORK.

THE Christian's hope is not merely to have eternal life and a happy home with Christ, but that he is to be associated with Him in the work of imparting the saving truth and Spirit to others. This is the best part of our hope—the hope of our Lord's calling. This is the purpose for which he calls out and trains his Church—to be a royal priesthood. His purpose is not fully realized in the salvation of the Church; but they are "called according to [or with reference to] his purpose" to bless and save the world. In Romans viii. the chosen people are called "the sons of God." They have his Spirit, because of which they are one with the Lord Jesus.—Vs. 9-16. They are "heirs of God and joint heirs with Jesus Christ." Their inheritance includes both the earth and the nations.—Ps. ii. 7, 8. The nations—the groaning creation—wait for "the manifestation of the sons of God," and as a result, "they *also* shall be delivered from the bondage of corruption [sin and death] into the glorious liberty of the sons of God."—Rom. viii. 17-21.

In the light of this revealed purpose of God, Ephesians i. 3-6 looks different from what it does with the idea that only the Church is to be saved. Read these verses. The "us" who are blessed "with all spiritual blessings in Christ," evidently are the Church—the called out ones. They are chosen in Christ to *be*—what? "Holy and without blame before him in love." They share in the elements of his character. They shall be like him. This is salvation. But this is not all. They are chosen and predestinated to *do* something—to share in his *work*. They are not merely predestinated to be adopted, but to "the adoption of *children* by Jesus Christ." That is, Christ Jesus, as the Bridegroom, and the glorified Church, as the Bride, will regenerate (and thus bring over from the old creation into the new) the world of mankind in the coming regeneration.

People who do not see this purpose of God to save the world, naturally apply all this to the calling and training of the Church; but in the light of the plan of the ages, we see that it must refer to the future *work* of the Church, as well as their salvation. The Lord saves them that they may co-operate with him in carrying out "the good pleasure of his will, to the praise of the glory of his grace," on account of which *we* are accepted; but its "exceeding riches" is to be manifested "in the ages to come."—Eph. ii. 7. This is not the only dispensation of grace.

Some think this is speculation, but we think not, for the Lord has "made known to us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times, he might gather together in one *all things* in Christ."—Vs. 9, 10. This is a revelation concerning the inheritance and future work of Christ and his Church. The indwelling Spirit of Christ is "the earnest of our inheritance," the foundation of Christian character and fellowship, and the preparation for our present and future work.

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ARMAGEDDON.

"THE last days" of Satan's mad reign on earth are here. Babylon, the great mystic city of confusion, where the prince of darkness has so long held his world-wide carnival of crime, immorality and ignorance, is now in its Sodom and Gomorrah day. Woe, woe, woe, unto the heedless revelers here, ere the setting of this day's sun.

In this holocaust, ends the bitter conflict of the ages. Struggling humanity has long been a poor, old, hungry, moribund world on the face of the earth,—subjected to vanity in hope. The Church, with a larger hope, was Scripturally taught, not to love this vain world, but to pray for deliverance from its evil. Now, there is a great gulf between the two.

In this, its anno mundo, the world may be likened to a broken pitcher near the well of Living Water. Neither have they wherewith to draw. Having waxed worse and worse, it is now in the last stage of careless indifference to Godly zeal, and even its God-given hope is well-nigh wrecked. Fraught with the perils of ignorance, no truth of any prophetic event, however momentous or impending, is either frightful or unpleasant to them. No ears have they to hear the song of Moses and the Lamb. They are too noisy and laboriously busy, beating their plowshares into swords, and their pruning hooks into spears. If you are a zealous, vigilant watchman in Zion's walled city, haste to the top of its sea-of-glass tower, and there, in the light of these last days, look through faith's mighty telescope, away over Galilee (circle) of the nations, and see how restless, turbulent and boisterous its waters are.—Rev. xvii. 15.

See that crimson wave of terrific violence sweeping over the world. See the nations drilling their millions of healthy, hardy young men in the latest up to date methods of slaughtering their fellow-beings. See those thousands of iron and steel-clad vessels, no longer able to float wide oceans peaceful domain, dismantled, broken up and sent to the foundries to be converted into fighting material.

There is a frenzied mania amongst the nations for great and powerful armaments. They consider this glaring evil the most effective mode of averting war. But, alas! just see what billions in money, and what weeping and wailing, these times of storm and stress are costing them for armed peace. They, on the Tower, while promised peace and security for themselves, entertain no hope of ultimate relief for the world, from the dreadful devastation of human life, during the "time of trouble," until the Master of the raging sea of humanity commands peace.

The scene from the Tower is most awful. All round, there are threatening forces gathering that bode ill for the stability of any worldly throne. Na*tions, trembling with war's alarm*, are covetous, discontented and distrustful of each other. There being no lesson of eternal import for them to glean from fulfillments of prophecy, they are much nearer a life and death struggle than they know. But what care the worldly-wise for the Word of God? They are in carnival attire, and with them life is cheap and sensation dear.

We will now take our last glance at the nations. Looking towards the "north country," (Jer. xvi. 15), we see Holy(?) Russia persecuting the Jews with an intense hatred. The unjust treatment these typical people of God receive, are driving them back to the very ancient graveyards of their ancestors, in Palestine, Syria and Mesopotamia, for refuge. Russia puts more than a thousand persons to death annually. Prisoners who gaze from windows are shot. Many are flogged and banished to Siberia, some of these dying from the brutal treatment they receive. Five thousand people died of

cholera in that country last year, and five hundred children commit suicide annually. Persia is now piteously pleading the help of other countries. They are strong in their condemnation of Russian methods enforced in their country. They well know that this country has entirely obliterated the liberties of Finland.

Turkey, the empire of anarchy and military despotism, is doomed. Having neither the spiritual nor material sword, it is absolutely incapable of self-defense. Yet their Mohammedan hope of constructing a military power strong enough to annihilate Christendom, is large with them. They dread Christian supremacy. Well, they and all other nations shall see Christian supremacy. Is this not a part of the song of Moses and the Lamb?

Look now to the far east. A spirit of revolt spreads in China. Suppression of poppy-growing by government authority is one of the reasons for the crisis. Patriotism is now the religion of Japan. Both notables and seditionists of western Asia, are laboring hard to unite Persia, India and Afghanistan in one big movement for the freeing of their countries from white domination. The Papal Church and State are divorced in Spain. Portugal expels all Spanish Jesuits and warns them not to return. Civilized nations are snarling menacingly at each other. All the world weeps and wails in anguish. Giant iconoclasts, with flaming swords in their hands, are dealing out deathly blows to the fanaticism of the nations. This article is but a brief and meagre description of the worldly side of Armageddon.

R H. LIST.

☞WILL those who want the bound volume of the HOPE for 1910 please let us know as soon as possible, that we may know how many to have bound? Price, postage paid, $1.15.—EDITOR.

QUESTION BOX.

Questions and short answers are solicited. Take notice that the questions are renumbered since the new year began.—EDITOR.

Question 5.—"Blessed is he that waiteth and cometh to the 1335 days."—Dan. xii. 12. What part, if any, have we in this?—Mrs. F. L. Faust.

Answer.—I think the 1335 days of Daniel xii. 12 began at the abolition of Pagan Rome in (or about) 509 A. D., and ended in 1844. The "Daily" means Rome in its Pagan state, and "the abomination of desolation," Rome in its Papal form, which was set up twenty-nine years after Pagan Rome fell, or A. D. 538, (from which date is reckoned the forty-two months or 1260 days). Daniel was to stand in his lot at the end of the days, which probably refers to the 2300 days of Daniel viii., which began with the going forth of the decree to restore and build Jerusalem, B. C. 457, and also ends in 1844. "Unto 2300 days, then shall the sanctuary be cleansed."—Dan. viii. 14. The cleansing may occupy seventy years. At that time the sacrificial phase of the everlasting priesthood of Christ will forever cease. Christ, who has "put away sin by the sacrifice of himself," "by his own blood entered once into the holy place, having obtained eternal redemption for us."—Heb. ix. 12, 26. Christ, who in the past has been both Priest and Sacrifice, after presenting his own blood in the Holy of Holies, finishes forever his sacrificial work. Hence shall the sanctuary be cleansed. Christ, as our great High Priest, "ever liveth to make intercession for us," and will "save unto the uttermost;" but he does not have to die and present his blood in the heavenly sanctuary more than once. Once presented, it will prove efficacious in the salvation of all humanity.

"At the end of the days" Daniel stands in his lot by the resurrection, and Christ assumes his Kingly power and stands for the deliverance of Dan-

iel's people, the Jews, which will be a resurrection from Sheol of all Israel's loyal saints, together with the saved of all ages. I believe it marks the beginning of the first resurrection and our Saviour's second advent.—Geo. M. Dils.

Question 6.—What is meant by Rev. xiv. 12: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus?"—Chas. H. Gilbert.

Answer.—The whole chapter is fulfilled in "The Time of the End:" the song of the redeemed in heaven and the refrain taken up by the saved on earth; the proclamation of universal salvation; the fall of mystic Babylon; and the appearance of Christ as the Reaper of the harvest. All point to the present, which I think is "The Time of the End."

The second commandment tells us that God will show mercy to thousands of generations; and the Abrahamic covenant numbers its generations by the thousand. As the faith of Jesus looked beyond death and hell to the salvation of all mankind, so let us be patient, keep all his commandments, and have his faith. Verse 13 tells us that the righteous are raised at death. They are now our judges and Christ is our King. "Know ye not that the saints shall judge the world?" "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Geo. M. Dils.

Question 7.—What is meant by, "Blessed are they who are persecuted for righteousness' sake?"—Matt. v. 10. In what does the persecution consist?—B. H. Pelton.

Question 8.—What is meant by the tree of life in Rev. xxii. 2?—Harb Lee.

Question 9.—What authority have we for observing the Holy Communion?—Ermina Stray.

Question 10.—What is the soul of man?—M. J. Simpson.

Question 11.—What is meant by seeking the kingdom of God and his righteousness?—Matt. vi. 33.—Mrs. A. Dew.

Question 12.—What is the fountain to be opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness?—Zech. xiii. 1.—Mrs. A. Dew.

Question 13.—What life did Jesus lay down?—S. Trowbridge.

Question 14.—How are we to understand Mark iii. 29 and 1. John v. 16, in view of the answers on the second death?—J. W. Jones.

THE MINISTRY OF LOVE

(Acrostic.)

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Has nobly stood for "God's Freegift," (Rom. v. 18; vi. 23.)
"Eternal life to all," through his beloved Son.

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Our Father *gave* his Firstborn Son;
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Do you this *Harvest truth* believe?
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Oh read God's Hope for his creation (Rom. viii. 20, 21).
Put on this "Helmet," hope, the Prophet said (Isa. lix. 17).
Even faith, hope and love for the world's salvation.

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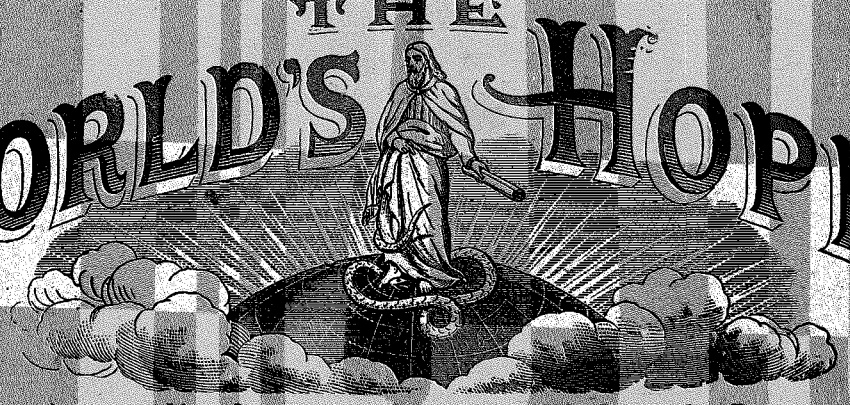

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21

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TIMES OF THE GENTILES.

THIS subject is closely related to the leading article in the last issue of the HOPE. These articles are prepared especially for our new readers; but they will no doubt be of interest to all, as they have a direct bearing on the signs of the times in which we live.

Jesus said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke xxi. 24. This does not refer to the length of the gospel dispensation, but to the long period of the rule of the four Gentile kingdoms over Jerusalem, which began in B. C. 606, and continues until Jerusalem is freed from their dominion. This liberation is implied in our Lord's words, above quoted, and is clearly foretold in many prophecies. The disciples no doubt had this in mind when they asked Jesus: "Wilt thou at this time restore again the kingdom to Israel?" —Acts i. 6. His answer did not imply that they were mistaken in their idea of the coming restoration, but showed that the *time* was not then to be known by them, but was kept in the Father's power.—Ver. 7. It was written in the book of prophecy long before, but it was to be "shut up and sealed, even to the time of the end," and then knowledge would be increased.—Dan. xii. 4. (See "Times and Seasons," in DAY DAWN.)

"The Times of the Gentiles," of which our Lord spoke, we believe are the "seven times," mentioned four times in Leviticus xxvi., during which the nation of Israel was to be ruled over by the Gentiles as a punishment for their sins. One Jewish time, or year, is 360 days, and seven times are 2520 days, and on the prophetic plan of a day for a year, they are 2520 years. Reckoning from B. C. 606, where the desolation of Jerusalem began, the 2520 years reach to the end of the Jewish year in the spring of 1915. If the year-day application of this prophecy be rejected, the "seven times" cannot be applied in harmony with our Lord's words and the long, dark history of Israel. The time is nearing the end on the year-day plan, and the signs of the times indicate the speedy restoration of Israel as a nation.

In last issue of the HOPE it was shown that the image of Daniel ii. and the four beasts of Daniel vii. represent the four Gentile kingdoms —Babylon, Medo-Persia, Grecia and Rome. These successively bore rule over Jerusalem. Many still think that the 2520 years measure the duration of the four governments named. But it seems clear that they do not measure the time of their existence, but the time of their reign over Israel. They all existed before Jerusalem was subjected by Babylon, and they are likely to exist for a time after losing their supremacy over Israel.

This view as to the time of the restoration is practically independent of the "Bible Chronology," the seventy years of the desolation of Jerusalem being the only part of the Chronology used. "The first year of Cyrus," where the seventy years of desolation ended, is fixed by Astronomy at B. C. 536; hence we know that the seventy years began at B. C. 606, at the end of the eleventh year of the reign of Zedekiah, king of Israel.—See 2. Chron. xxxvi. 11–23. Having the date when Israel became subject to the Gentile powers, and the measure, we may know when they will again be an independent nation. From B. C. 606, "seven times," (2520 years) reach to the Spring of 1915.

Jerusalem was fully conquered and made desolate at B. C. 606, as we have seen; but the conquering was gradual, and many had gone into captivity eighteen years before. And only from the time of its complete victory was Babylon recognized in prophecy as "the head of gold," and the "lion."—Dan. ii. and vii.

The prophet Ezekiel speaks of Israel's last king, Zedekiah, as "the profane, wicked prince of Israel," cast down because of iniquity, and says: "Thus saith the Lord God: Remove the diadem, take off the crown; * * I will overturn, overturn it, [the kingdom of Israel]; and it shall be no more, until he come whose right it is; and I will give it to him."—Ezek. xxi. 25–27.

Because this refers to Christ, many think that the kingdom was to be set up at the first advent, or at Pentecost; but the prophet Daniel, after referring to the divided condition of the Roman empire, said: "*In the days* of these kings shall the God of heaven set up a kingdom." And that this kingdom is not to be set up *after* all the kingdoms of the world are destroyed is evident for the same reason, and also because it is said that "*It* shall break in pieces and consume all these kingdoms."—Dan. ii. 44.

Christ receives the kingdom—that is, the right to reign and judge—when he is brought to the Ancient of Days (Dan. vii. 13, 14), and therefore before his return.—Luke xix. 12. And yet his coming for his saints and their gathering together unto him (2. Thess. ii. 1), naturally precede the setting up of the kingdom, as they are to reign with him and judge the world.—1. Cor. vi. 2; 2. Tim. ii. 12; Rev. ii. 26, 27. These things show that the change from the old order of things to the reign of Christ and the saints is gradual; but it appears evident that the Gentile dominion over Jerusalem cannot go beyond 1915.

That the coming of Christ mentioned in Ezekiel xxi. 27, and the

giving of the kingdom to him, did not take place at the end of the Jewish age is evident for several reasons: (1) He had to go away to receive the kingdom, and return.—Luke xix. 12. (2) Instead of Israel being restored then, they were left desolate and scattered. (3) In Acts xv. 14-17, we see that the object of the gospel age was to take out from among the Gentiles a people for his name (that is, the Church), and that *afterward* he would return and build again the tabernacle of David. (4) The falling away of the Church from its primitive simplicity, the Union of Church and State, and the long persecuting reign of the antichrist, were to precede the coming and reign of the true Christ. (5) The seven trumpets of Revelation clearly refer to the history of the gospel age, and we are told that it is during the sounding of the seventh or last trumpet that the kingdoms of the world become the Lord's.—Rev. xi. 15-18. These things show that the gospel age is included in the "Times of the Gentiles."

We believe that these seven prophetic times (the 2520 years in the dark experience of Israel as a nation) were typified by seven ordinary years in the experience of king Nebuchadnezzar. While in the glory of his kingdom he dreamed of a great tree cut down; but its root was preserved, and it was restored after "seven times." As the prophet applied it, this appears to be an illustration of the suspension and restoration of Israel.—Dan. iv. 10-16. The next verse shows that the severe experience was to result in blessing. This is the merciful object of the Lord's judgments.—See Isa. xxvi. 9.

We see the condition of scattered Israel in Amos ix. 9: "I will sift the house of Israel among all nations [not merely one nation], like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." This may refer to the fact that those who remain true to the Hebrew faith do not become settled land-owners. They are exiles from their home land. They are usually vigilant and successful business men, and they have a strong hold on the wealth of the world. They have been called the money kings. They are providentially ready for the speedy return to their own land, which is already begun. Did they not have the gold, they might not have so much influence with the nations. They need this influence, as the Lord usually works through natural means. We are confident that the great money question of the world will not be settled until after the restoration of Israel.

Let it be noted again that from the time Jesus left the house of Israel desolate, in A. D. 33, until the destruction of Jerusalem, in A. D. 70, was thirty-seven years. And from 1878, when by the influence of Lord Beaconsfield, the Jewish Prime Minister of England, the door was legally opened for their return to their own land, until the the end of "The Times of the Gentiles," in 1915, is also thirty-seven years. We do not think it is of chance that as they were thirty-seven years in falling, so they will be thirty-seven years in rising again to independence.

We still think there is danger of expecting too much—more than the

prophecy calls for—at the end of the seven times. Some are expecting such open manifestation of Christ and his risen saints that all will know and understand where they are; but, if this were so, the day of the Lord would not come on them "unaware," or "as a thief in the night." Some of those who expect the restoration of Israel to Palestine at the end of the seven times, also think that all human governments will be done away at that time, and that there will be no more war. But even if the four great empires on the prophetic line were then to be destroyed, it is evident that there will be other kingdoms left, for we have seen that "the kingdoms of the world are to be the Lord's," and that "all kings shall serve and obey him."

There is to be a great war on what is now Turkish territory, after Israel has been restored to Palestine, and has become prosperous there.—See Ezekiel xxxviii. and xxxix. Their wealth, and the fact that they will be living in "unwalled villages," will be the temptation for their great enemies from the north, for their object is to "take a spoil and a prey." However desirable it might be, the combined influence of all who think war is not real, and all other lovers of peace, will not be able to prevent that conflict. Selfishness and love of money will not yet be done away. It seems probable that Russia and Great Britain will be the leading opponents in that war; but they will both have allies.—Ezek. xxxviii. 4–6, 13. Israel's friends will all be on one side, and her enemies shall fail. The word of the Lord will be fulfilled, and he shall be known by many nations.—Vs. 18–23. When these things are fulfilled, unbelief will not be as easy as it is now.

We meet some who claim that man is all right, and that all we need is the right kind of human government to make heaven on earth. But if this be so, how came the wrong and oppressive governments? Are they not the fruit of human selfishness? Man needs to be regenerated—"born from above." Jesus said: "Make the tree good and the fruit will be good." True and lasting reforms must come from within. Those who expect right social and political conditions by the evolution of what is in man, will be disappointed. A new creation by the application of "the law of the Spirit of life which is in Christ Jesus," alone will cure the ills under which creation groans. This will be applied Christianity.

Not seeing the Bible Plan of the Ages, many are expecting the desired results soon. Some say: "Why not *now?*" They think it is their privilege to "bring in the kingdom of God." And some say: "God's kingdom has always been here; and God is all in all." But the kingdom of God has not always been here, or Jesus would not have taught his disciples to pray for it to come. And man cannot bring it. That is the work of the Lord, to develop the immortal kingdom; and after it is "set up" and glorified, then it will be manifested in power to conquer all its enemies, before God shall be all in all.—1. Cor. xv. 22–28.

The perfect day, in which God's will shall be done in earth as it is

done in heaven, cannot come until after the conquering reign. There is danger of looking only at one side of truth. One prophet said: "Prepare for war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning-hooks into spears." Then the day of the Lord is near.—Joel iii. 9–14. But later, when the Lord shall have judged and rebuked the people, and they have learned their lesson, "They shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. ii. 2–4; Micah iv. 1–4. Then all shall sit under their own vine and figtree, and shall not be afraid of losing their home. Then there will be neither paupers nor millionaires. No one will want more than he needs; and all wants shall be well supplied. Then the inhabitants will not be sick. "The mouth of the Lord hath spoken it."

The times in which we live are very important. The events of our day are full of interest to every student of prophecy, and every political economist. Evidently the old order of things is doomed, even though we may not know just how the change is to be brought about. It would guard many against wrong expectations, and yet help to maintain a lively interest in what is coming, if the prophetic times, and the signs of the times, were carefully studied. To see that the things of our day are a fulfillment of Bible prophecies is a bulwark of faith, and a source of strength to resist the tide of skepticism which has rolled over so many. An intelligent faith in Christ and the Bible enables people to stand.

AVOID EXTREMES.

KEEP balanced. Do not run off the bridge on either side. Men often stumble because the Bible teaches truths that apparently conflict. For example, take the doctrines of "Election" and "Free Grace." Some emphasize the one, and some the other, putting them against each other; and it requires care and some knowledge of the revealed plan to enable people to rightly apply the word and see the harmony. God's election is a preparatory step in the plan, and will continue until "the bride, the Lamb's wife," is made ready and exalted at the end of the gospel age to reign with him; and, afterward, free grace will be fully manifested when "The Spirit *and* the bride [shall] say, Come."—Rev. xxii. 17. It is good to realize that the object of the Lord's election is to bless those not elected.

The same care is necessary concerning the relation between the natural and the spiritual in God's plan, and the earthly and heavenly phases of our Lord's work. Extreme views are held by many on this subject. Some say all is natural and earthly, and others, that all is spiritual—that the natural is "not real." But the apostle says the plan is, "First that which is natural, and afterward that which is spiritual." Again he says: "As we have borne the image of the earthly, we shall also bear the im-

age of the heavenly." Instead of using the words "unreal" and "real" he says: "The things which are seen are *temporal;* and the things which are not seen are *eternal.*"

Some think Paul and James contradict each other about faith and works; and one class contends for the importance of faith, and another, for the importance of works. To see the true relation of faith and works, as *cause* and *effect*, settles the difficulty. James does not contradict Paul when he says that Abraham was justified by works, "and not by faith *only*," for Paul did not say that Abraham was justified by faith *only*. In Hebrews xi. 8, it is said: "By *faith* Abraham * * *obeyed.*" The same in substance is said of Abel, Enoch, Noah, Joseph, Moses, and others. Faith is not only the *cause* of works, but by works faith is perfected.—Jas. ii. 22.

Because it can be shown that much of the Old Testament history is allegorical, (See MOSES and CHRIST), some ignore the history entirely. It is clear that Adam and Eve represent Christ and the Church; and that the regeneration of the race by the first pair foregleams the regeneration of the race by the second pair; but that is not a good reason for denying the history of Adam and Eve. Some do this, and others take the opposite extreme,—cling to the history and see no spiritual meaning. Extreme views are common also concerning Abraham and his two wives, Isaac and Rebekah, Jacob and his two wives, Joseph, Moses, Aaron, and their work, Israel, their bondage, deliverance, the wilderness journey, their inheritance, and all that pertains to Jerusalem, its temple, the sacrifices and worship.

The prophets foretell the restoration of Israel and Jerusalem. Some say: "Yes, but Jerusalem is a type of the heavenly city, and therefore we look only for the New Jerusalem." Just as though Jerusalem were not a fact as well as a type; and as though the restoration of the old would be against the coming of the heavenly Jerusalem! Others are afraid of the spiritual, as though it were not real, and maintain that the New Jerusalem is only the old city restored, to be the capital of God's kingdom in the future. Their view requires that Christ and his glorified saints should inhabit an earthly city. But the Bible clearly teaches that in God's revealed plan there are *two* Jerusalems, one earthly and the other heavenly, the first being the home of the restored Jew, the other the home of the glorified ones. All the promises of *restoration* must refer to the earthly Jerusalem; yet it is evident that Abraham, the father of the faithful, saw beyond the earthly promises, for he desired "a *better* country, that is, an *heavenly,*" and "looked for a city which hath foundations whose builder and maker is God."—Heb. xi. 10, 16. After the restoration, both cities will exist, the earthly being the handmaid of the heavenly in the future work.

Because the earthly will be (as it has been) a literal city, we need not think of the heavenly as literal too. Its foundations are the twelve apostles, or the principles which they represent; its walls are salvation;

its gates are the way through the walls; and there is a messenger at each gate. To be unsaved is to be out, and to be saved is to be in; and the invitation, by "the Spirit and the bride," to those outside is to "wash their robes, and enter through the gates into the city."

"The *river* of the water of life," which comes from the throne of this heavenly city, must be of the same kind as the "*well* of water," which our Lord said should be in believers, "springing up into everlasting life." All the "wells," overflowing and joined, will make a "river." This heavenly city, like Mystic Babylon which it supersedes, is also called a woman—"the bride, the Lamb's wife." This locates it after the marriage of the Lamb. As well think of it as a literal woman as a literal city. Its two names—city and woman—suggest its ruling and regenerating work.

Those who see that Babylon is now *going* down to rise no more, may also see that the New Jerusalem is *coming* down to bless the world—it being the power which both destroys and supersedes Babylon. "The time of the end" seems to be an important part of the transition from the old order to the new. To those who think that the kingdom of God will have no organized manifestation in restored and converted Israel, or otherwise, but that it is wholly a personal work in the spirit of man, we would say that we do not belittle this personal phase. The principles of "righteousness, peace, and joy in the Holy Spirit," are always important and vital; but this truth should not be so emphasized as to set aside the prophecies of the restoration of Israel and Jerusalem to be the visible expression of the heavenly kingdom.

Some lay special stress on that part of our Lord's work that relates to the development and glorification of his Church, and others, on the spiritual destiny of all, made alive in Christ, without seeing the importance of the future earthly part of his work—the conversion of the living world, and the fitting up of the earth as their home. Heaven is his throne, and the earth his footstool; and we are told that he will make the place of his feet glorious. —Isa. lxvi. 1; lx. 13. Not seeing the future earthly part of the kingdom work, makes many Christians claim all the promised future earthly blessings as their own, and expect an earthly destiny for all who will be saved. They say they are going to "plant vineyards, and eat the fruit of them, build houses and inhabit them, etc." They do not see the exalted hope of the glorification of the Church to reign with Christ, and the heavenly destiny of man, and that the earthly promises and work belong to the mortal nations yet to be born. There is no revelation that generation will ever cease, or that the earth will be destroyed. "One generation goeth, and another cometh; but the earth abideth forever." The Lord hath given the earth, not only to men, but to the *children* of men; and therefore there will always be children born to enjoy it. Neither generation nor regeneration are limited.

The importance of being Christians now, and of doing what can

(*Continued on page 57.*)

THE WORLD'S HOPE.

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OUR TRACTS:—Redemption of the Earth, Christ's Coming and Work, God's Hope for Mankind, The Rich Man and Lazarus, Is Christ Our Substitute? The Second Birth, Bible Progression, The Judgment, Peter and Cornelius, The Good Tidings, and The Easter Gospel, all have 16 pages. Price 20c a dozen, or $1.50 a 100.

☞WILL those who want the bound volume of the HOPE for 1910 please let us know as soon as possible, that we may know how many to have bound? Price, postage paid, $1.15.—EDITOR.

EDITOR'S APPOINTMENTS

Washington, Mich. Feb. 19. Union church. 10:30 a. m.

Buchanan, Mich., February 26, 10:30 a. m. and 7.00 p. m.

Chicago, Ill., Feb. 27, at Masonic Temple, Room 912, (9th. floor). Door open at 7:30 p. m.

Union Church on Town line, about three miles south east of Peck, Friday, March 3, at 7:30 p. m.

Peck, Mich., Mar. 4, at 7:30 p. m. and on Feb. 5, at 10:00 a. m.

Yale, Mich., Mar. 5, at 3:00 and 7:00 p.m.

Detroit, Mich., Mar. 12. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

SIX GOOD OFFERS.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

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OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN in offers 4 and 5.

☞How gratifying it would be if all whose subscription has ended would renew without personal notification. Please look at your credit and see if it is in the past. If you still want the HOPE, please let me know as soon as possible. And if you do not want it, please drop me a card.—EDITOR.

☞Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

(*Continued from page 55.*)

be done to make the world better, and of men sacrificing for the good of future generations, is great indeed, in the light of the endless duration of the earth and the nations. It is a great thing to be "baptized for the dead," and for the future generations. Our victory over self and sin (which is the true significance of baptism), is important because it gives us power to share with Christ in the work of judging unto victory both the living and the dead. All the worthless things—the elements of the curse—will be shaken and removed; but the good—all that cannot be shaken—will remain. "Our God is consuming fire."—Heb. xii. 27-29.

Somebody will "Say among the nations, The Lord reigneth: the world *also shall not be moved*: He shall judge [rule] the people with equity."—Ps. xcvi. 10, R. V. He "hath prepared his throne in the heavens; and his kingdom ruleth over all."—Ps. ciii. 19.

It does not lessen the value of the truth about the spiritual destiny of man, and the exalted position of the firstfruits, who shall sit with Christ in his throne, to know that the earth is to abide forever as the Lord's nursery. With this hope for the earth and the nations, the Christian's hope looks all the brighter, and God's plan all the greater. And it seems necessary to see both the heavenly and the earthly phases of God's kingdom and its work in order to keep balanced.

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.

JUST A WORD.

RENEWALS and new subscriptions for the HOPE for this year have come in very encouragingly. How good it would seem if all who want its continued visits would renew at once, or at least let us know that they want it. We do not like the severe plan of cutting off those who do not renew immediately; and on the other hand, we are not allowed by law to let things go on and on without hearing from our readers. Will all who want the HOPE please write at once; and if any do not want it, we will take it as a kindness, if they will send us a card saying so, or notify their postmaster.

For myself, I think the gospel based on the unlimited love of God, revealed in him in whom all things were created and reconciled (Col. i. 15-20) is as good as ever, and loses none of its brightness by handling. And as to the prophetic and historic side of this message, I am not discouraged; for all things in reference to Israel and the other nations seem to be transpiring just as they were seen and foretold when this work began. I am also encouraged by the fact that nearly all my intelligent readers stay by me as long as they abide in the flesh.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

ANY one who will pay one dollar in advance on his own subscription for the HOPE may send as many *new subscriptions* as can be secured, at the rate of *two for one dollar*. This reduced rate does not apply to renewals and in case of such reduction, the price must accompany the order. Here is a good opportunity for agents or missionaries. Let all do what they can.

☞ WATCH the date after your name to see when your subscription expires.

EXTRACTS FROM LETTERS.

Comfort in Hope.

DEAR BROTHER:—I would like a few copies of the HOPE of November 1. The first article is "Comfort in Hope." I think that is one of your best articles. It is indeed a wonderful comfort to think that our brothers shall rise again to die no more. Oh! what wonderful love the Father has bestowed on us, the sons of men, that we shall rise again in Christ Jesus our Lord. Praise the Lord for his goodness!

Have you heard that Bro. Stubbs, of Shelby, is dead? He passed away November 21. I was quite surprised when I heard of it. The last time I visited him we had a good talk on our hope. He loved to talk of these blessed subjects. I think he was a true Christian. —O. R., Crystal Valley, Mich.

(Bro. S. was among the first subscribers to the HOPE.—ED.)

DEAR BROTHER:—I want to say a few words about "Comfort in Hope." I have been sick so much this year, and, Oh! so tired, and discouraged in almost every way. One evening, I was trying to do some needed mending. It seemed as if I could see no ray of hope anywhere. O. was sitting by, and I saw the HOPE on the table, and asked him to read the first article to me. It happened to be "Comfort in Hope." It was just what I needed. At first it seemed as if I would choke; but it was such a comfort. May it comfort many more poor weary mortals. We will have to drop other papers, but must have the HOPE.—J. R., Crystal Valley, Mich.

(We have "Comfort in Hope" in tract form.—ED.)

Love the Hope.

DEAR BRO. PATON:—Love and best New Year's greeting to all the larger hope people everywhere. I love the HOPE for its far-reaching and triumphant love teaching; but I am looked on as a very deluded person—one whose faith and teaching are shunned. I kept Sunday School a while, but some said: "It may do for those to go who know enough not to be taken in by this awful doctrine; but for children it must be dangerous."

I was reading tonight from a great Leader's writings, where she says that all people on the earth, under the earth, in the sea and everywhere, shall sing praises to God and the Lamb. I said is that not another way of saying that all will come into a safe condition? I wonder if the writer, or anyone else who will stop and consider, can believe that people will sing praises to the Lord unless they are loyal to his government. It seems indeed surprising that even the vilest sinners will fight the teaching of God's all-inclusive love.

I have a lonesome time because I believe and teach these things, but I cannot give them up. Even the M. D. people, with whom I used to hold, shun me as bad as any. How I would like to have even one near of the larger hope that we might comfort one another.

I love the letters in the HOPE. The "Question Box" ought to tend to stir up our minds. My understanding of the answers so far, has been mostly in line with the explanation given by Ermina Stray.

If any of the larger hope people should come to Olympia, Wash., I wish they would come and see me. If they would notify me, I would meet them at the cars. You will find enclosed a dollar for this year's subscription.—Your brother in the larger hope, J. F. Drebis, Route 1, Box 76, Tumwater, Wash.

Comfort in Hope.

DEAR BRO. PATON:—I inclose a dollar to renew my subscription for the HOPE for 1911. I would have written sooner, but my time has been fully taken up for several weeks. My brother John passed away Dec. 9th, after three

months' sickness. He was 71 years old. He fell asleep in Jesus. I am so glad we have "Comfort in Hope" for all mankind. I enjoyed reading that in the HOPE of Nov. 1., and also "Union with Christ."—Yours in Christian love, M. A. H., Chester, Pa.

Perfect Trust and Faith.

DEAR BRO. PATON:—I write to send my dollar for the HOPE. I wish it were more. I am still in this "mundane sphere," listening to the voices of the watchmen, with perfect trust and faith that the Lord will turn and overturn until the world is brought to a knowledge of Him—until all shall know Him from the least to the greatest.—Amen.

I shall be 93 next February.—Avis, Elyria, O.

Prayer for Blessing.

DEAR BRO. PATON:—Please find enclosed five dollars. Renew my subscription for the HOPE. Send it to the following two new subscribers. Send me two copies of DAY DAWN. The rest is for yourself. That God may bless you and yours is my prayer, and spare you to put out the precious truth. How good Father is to us all.—Yours in the love of Christ, K. M., Pensauken, N. J.

Comfort and Instruction.

DEAR BRO. PATON:—You no doubt wondered why I was not at the meeting last Sunday. I had been quite sick and did not feel able to take so long a ride on the street car. I was very sorry, for the meetings are a great help to me, and I look forward to them for comfort and instruction.

The Christmas time is here again, and I sometimes wonder, when I see the busy throng, with their faces all so bright and happy, how many of them know what good cause they have to rejoice. There are so many good and kind people in the world. You know we see it all when our eyes are open.

I see it is time to renew my subscription for the HOPE. The dollar that I could send you I am going to give to an old man to help make his Christmas a little more cheerful; and at our next meeting I hope to be able to attend, and to pay up, for I must have the HOPE, for nothing else can take its place for me.—Yours in the blessed faith, Mrs. C. K., Detroit.

What a Meeting.

DEAR BRO. PATON.—Find inclosed one dollar for the HOPE another year. Truly it is food in due season. Its teaching is deep and yet simple. I must say it is heavenly glory to our loving Christ and God our Father. Let every thing that hath breath praise Him. How rich the Love of God is. When all shall know him, then it will be "Home, Home, sweet, sweet Home." Hallelujah! What a meeting that will be!—J. D. R., Lynn, Mass.

Strong in Faith.

DEAR BRO. PATON:—I now send you a dollar for the HOPE, which my father has been reading for over twenty years. He is now 78 years old. He is well and able to get round well. We are still strong in the faith that God will finally save the human family.—Your brother in Christ, H. H., Stella, Mo.

☞ THE BLESSED HOPE is a booklet of 64 pages. Price 6c each, or 65c a dozen.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar, 11," "June 11," "Sep. 11," or "Dec. 11," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 11*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 10," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once and we will gladly correct them.

NOTES ON SUNDAY-SCHOOL LESSONS.

Elijah Meets Ahab in Naboth's Vineyard.—1. Kings xxi. 11-20.

(Lesson for Feb. 26.)

GOLDEN TEXT.—"Take heed, and beware of covetousness."—Luke xii. 15.

INTRODUCTION.—According to the Lord's instruction, Elijah left Horeb, and first found Elisha, who was to be his successor. He was plowing. Elijah threw his mantle on him, and probably explained his object in coming to him. After making a sacrifice, and kissing his father and mother, Elisha went with Elijah.—xix. 19-21.

After this Elijah seemed to be working as the leader of the school of the prophets—teaching in a quiet way, being no longer persecuted, but influential in the court of Ahab. That condition is like a foregleam of what has been true of the church since the dawn of the nineteenth century, where "the time of the end" began.

With all his wealth and luxury, Ahab was dissatisfied, and coveted the vineyard of Naboth, which was near the palace. Ahab was not wholly bad, as he offered to exchange or buy. But Naboth was not willing, nor had he a legal right, to give up the inheritance of his fathers.—See Lev. xxv. 23-28; Num. xxxvi. 7. Ahab knew that Naboth was right, but he was just like a spoiled child; as he could not get what he wanted, he was sulky, and went to bed and would not eat. But Jezebel was not like her husband. She ruled him, and was a wicked and reckless counsellor. She came to Ahab and asked why he was so sad, and he explained the situation between him and Naboth. She jeered at his weakness, saying: "Dost thou now govern Israel?" She told him to get up, and eat and be merry, and promised to give him the desired vineyard.

Then she wrote letters in the king's name, and sealed them with his seal, and sent them to the elders and nobles that were in the city, ordering them to proclaim a fast,—as if to avert a calamity on account of great sin,—bring Naboth into court, have two sons of Belial—worthless, lawless fellows—to charge him with blasphemy against God and the king, and then have him stoned to death.

I. JEZEBEL'S SCHEME EXECUTED.—Vs. 11-16. The fast was proclaimed, and Naboth condemned and executed as Jezebel ordered. Then it was reported to her, which shows that the elders and nobles knew that she had planned the cruel plot. Then she told Ahab to rise and take possession of the vineyard, as Naboth was dead. And he was willing to take it under such conditions.

The most cruel things have been done in the name of religion. What wickedness and hypocrisy were shown in Jezebel, pretending to honor the law, that she might break it as to covetousness, lying, stealing and murder! Can we not see her antitype in the Church controlling the State, represented by the woman on the seven-headed beast?—Rev. xvii. 1-6.

II. ELIJAH'S MESSAGE TO AHAB.—Vs. 17-20. The Lord sent Elijah to Ahab in the vineyard, which he had gone to possess, to charge him with murder and stealing, and to assure him that the dogs would lick his blood where they had licked Naboth's. And Ahab said to Elijah: "Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to do evil in the sight of the Lord." He also foretold the doom of Jezebel. This is a foregleam of the doom of the Woman and the Beast.—Rev. xvii. But Ahab was not as wicked as his wife, and because he repented, the penalty was postponed till a later time.—Vs. 21-29.

Elijah Goes Up by a Whirlwind into Heaven.—2. Kings ii. 1-11.

(Lesson for March 5.

GOLDEN TEXT.—"Enoch walked with God; and he was not; for God took him."—Gen. v. 24.

INTRODUCTION.—Elijah appeared in the history but seldom after he met Ahab in the stolen vineyard. We saw that Ahab's punishment was postponed. After three years of peace between Israel and Syria, Ahab, deceived by false prophets, (though warned against it by a true prophet), went to war with the Syrians, and fell in battle. His son, Ahaziah, reigned for two years, and followed in the wicked ways of his parents.

In 2. Kings i., we have Elijah's last rebuke of sin. Ahaziah fell and was sick, and sent to an idol god to learn if he would recover. Elijah, directed by an Angel, met the messengers, and sent them back with the word that he should die. By their description, the king knew it was Elijah who had sent the message; and he sent a captain and fifty men to bring him. In answer to his prayer, fire came down and consumed them. This was done twice. A third captain and his men were sent, and he fell down before Elijah and prayed for their lives; and the Angel told Elijah to go with them to the king, and not be afraid. He went, and told the king to his face that he would die, because of his idolatry.

(This calling down fire is what is mentioned in Luke ix. 54–56. The disciples of Jesus wanted to have it repeated against his enemies; but he rebuked them, and told them that he had not come to destroy men's lives, but to save them. This shows the difference between the law and the gospel.)

I. ELIJAH'S LAST JOURNEY.—Vs. 1–6. The time had come for Elijah to be translated, and Elisha went with him from Gilgal to Jordan. It is probable that Elijah was making the schools of the prophets a visit along the way. At Gilgal, Bethel and Jericho, he urged Elisha to remain; but at each point, he said: "As the Lord liveth, and as thy soul liveth, I will not leave thee;" and they went on together. Elisha knew that Elijah was about to be taken away; and judging from the questions of the sons of the prophets they knew also; and Elisha did not want to talk about it with them. Perhaps they were making light of it.

II. ELISHA'S REQUEST.—Vs. 7–10. As Elijah and Elisha stood by the Jordan, the sons of the prophets—the theological students of that day—stood well back and watched. Elijah smote the waters with his mantle—the symbol of his office and power with God—and the two crossed on dry ground.

As they walked on together, but to no definite point, Elijah introduced the subject of which they were both thinking, and asked: "What shall I do for thee, before I am taken from thee?" This was a testing question. What did Elisha want above all else? He answered: "A double portion of thy spirit." If he received it, it would show that he was a worthy successor of Elijah. "Thou hast asked a hard thing," was the answer, "but if you see me when I am taken, it shall be so; but if not, it shall not be so."

Why was this "a hard thing?" 1. Because it was a spiritual gift, the fitness for which would be a necessary condition. 2. It was the greatest of all things, which only the Lord could give. But he is willing to give to those who ask.—Luke xi. 13. If Elisha could see the wonderful vision, it would prove his fitness for the gift.

III. THE SEPARATION.—Ver. 11. While they still went on and talked, the heavenly messenger, in the form of a chariot and horses of fire, parted them, taking Elijah up into the heavens. It was like disappearing in a cyclone, but it had no effect on Elisha. But he saw Elijah taken, and knew that his prayer would be answered. Yet it was a sad parting for Elisha, and in grief he rent his clothes. One was taken, and the other left; and the one that was left was a man of God, who remained to do a need-

ed work in the name of the Lord God of Elijah. (See the rest of the chapter.)

In addition to the historical, we regard Elijah's career as allegorical. This has been suggested in the lessons. His career was miraculous throughout. It appears clear that the saints—the overcomers—of the gospel age are the antitypical Elijah, and not merely the few who live at the end of the age. As he lamented over the idolatry of Israel, so the saints lamented over the "falling away" of this age. As he was persecuted, so were they. As he fled from the face of Ahab and Jezebel, during the 1260 days of the drouth and famine, and was cared for by special providence; so the saints fled from the face of the antitypical Jezebel and the Beast that carried her, and were nourished in the wilderness for 1260 years, from 538 to 1798.

In his conflict with the prophets of Baal, we see the type of the saints headed by Martin Luther, in the great Reformation, calling Europe to a decision: "Choose ye this day whom ye will serve." In the abundance of rain that followed the drouth of three years and a half, we see a foregleam of the copious showers of blessing, and the great increase of light and knowledge (we may say on all subjects) that have come since the dawn of the nineteenth century, where "the time of the end" began. —Dan. xii. 4. In this generation, some, like Elijah, have been led up into the the Mount, and have learned that the loudest voices and trumpets do not appeal to the natural ear, and that the earthquake and storm and fire that appeal to the natural senses are not necessary to prove the "Presence" of the Lord, but "the still small voice" that speaks to the inner ear, saying: "Behold, I stand at the door, and knock." This indicates presence, rather than a soon coming.

Then, in the translation of Elijah, we have the truth foregleamed that at the end of the age, the saints (shall we not say including all who have slept) shall be exalted to the heavens to reign with Christ, and also the truth that we shall not all sleep. This has generally been taken as teaching that the saints shall not all die, but that those who are alive at the time of the Lord's presence, and the gathering of the saints, shall have a literal, bodily ascension. But is not the antitype always higher in nature than the type? With all due respect for the opinions of others (and with confidence that the Lord will have things done the best way) we regard the carrying up of the natural body of the prophet Elijah as the foregleam of the exaltation of the inner man, the new man in Christ, with a spiritual body; and believe that "We shall *all* be changed," includes those who have died and slept, as well as those who shall die and pass to be with the Lord without sleeping. In either case they shall be forever with the Lord, and share with him in the work of healing the nations, as it is represented by Elisha (the one who was left) healing the waters, with the new cruse of salt—representing the new dispensation of the truth.

This allegorical view does not lessen the value of any other lesson that may be learned from Elijah's career.

☞ I find that our cloth bound copies of MOSES AND CHRIST are all gone. It will be necessary to have a new supply printed and bound, which means considerable expense. If any wish to help in this, they can do so by ordering copies in advance. To all who do so, the price will be 35 cents, or 3 for $1.—ED.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

☞ SEND for free sample of HOPE.

QUESTION BOX.

Questions and short answers are solicited.

The special design of this department of the HOPE is to give others besides the editor an opportunity to answer the questions. The answers show some differences of opinion; and while I do not endorse them all, I have let them stand on their own merits. Readers are expected to use their own judgment.

It is easier to ask questions than to answer them. I receive more questions than answers. At present the plan is to print the questions no more than three times, unless answers to them come later. Let them come as soon as possible, and be as short as possible.—EDITOR.

Question 7.—What is meant by, "Blessed are they who are persecuted for righteousness' sake?"—Matt. v. 10. In what does the persecution consist?—B. H. Pelton.

Answer.—To be persecuted for righteousness' sake, seems to mean to be persecuted because of being right, whether it refers to conduct or faith. It may take many forms. In the old times, persecution was often unto death. In modern times it takes the form of misrepresentation and social ostracism. There is a blessing in being right whether one is persecuted for it or not.—J. H. P.

Answer.—I am inclined to think suffering for righteousness' sake may mean the petty afflictions often heaped upon us by the thoughtless; and the more patiently we endure, the greater will be our reward, providing we are not enduring for reward's sake, but for right's sake.—Ermina Stray.

Question 8.—What is meant by the tree of life in Rev. xxii. 2?—Harb Lee.

Answer.—I think the Tree of Life represents the Lord Jesus as the Life-Giver, spiritually.—J. H. P.

Question 9.—What authority have we for observing the Holy Communion?—Ermina Stray.

Answer.—The authority of Jesus and Paul.—See Matt. xxvi. 26-28; Mark xiv. 22-25; Luke xxii. 19, 20; 1. Cor. x. 16, 17; xi. 23-26.—J. H. P.

Question 10.—What is the soul of man?—M. J. Simpson.

Answer.—This is a large subject for a short answer. The word "soul" is used many times in the Old Testament, translated from "nephesh," and in the New Testament from "psuche." In Young's Concordance they are both defined: "Animal soul." In many cases it is used in the sense of person, as in Genesis ii. 7, where it is said "Man became a living soul," and in Genesis xvii. 14, and many other places, where so many souls were born or slain. Sometimes it seems to be used in the sense of mind, as when it is said: "Bless the Lord, O my soul."—Psalm ciii. 1. Sometimes it is used in the sense of life, as when "the soul of the child came into him again," (1. Kings xvii. 22), and when it is said that Jesus "Made his soul [life] and offering for sin,"—gave his life a ransom for many. Paul in one place speaks of the soul as distinct from both the spirit and the body.—1. Thess. v. 23. It here seems to means the animal and mental nature, rather than the spiritual. No Bible writer ever speaks of the soul of man as immortal. Immortality is said to be put on when death is swallowed up in victory.—1. Cor. xv. 54.—J. H. P.

Answer.—Soul means life; therefore the soul of man is the life of man.—Ermina Stray.

Question 11.—What is meant by seeking the kingdom of God and his righteousness?—Matt. vi. 33.—Mrs. A. Dew.

Answer.—To make them the supreme object of thought and labor. They were to attend to the work the Lord gave them to do, and trust him for all needed earthly blessings.—J. H. P.

Question 12.—What is the fountain to be opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness?—Zech. xiii. 1.—Mrs. A. Dew.

Answer.—The day is the one mentioned in the preceding chapter. Christ is the only Fountain in which sin and uncleanness can ever be washed away. In the age of their suspension and blindness (Rom. xi. 7–25) this Fountain has been closed to the house of Israel; but it is to be opened to them when the Lord pours upon them the spirit of grace and supplication, and opens their eyes so that they can look on him whom they have pierced.—Chap. xii. 10. Then "All Israel shall be saved."—Rom. xi. 26.—J. H. P.

Question 13.—What life did Jesus lay down?—S. Trowbridge.

Answer.—Some think it was his pre-existent life; but I do not think his coming in the flesh is ever called his death. Read Philippians ii. 5–8, and see that it was after he had assumed our nature, and was made in the likeness of men, that he humbled himself, and became obedient unto death. The same idea is suggested in Hebrews x. 5–10. His sacrifice for sin was after he was given the body prepared for that purpose. "In that he died, he died unto sin once," (Rom. vi. 10), which he could not do until the sin of the world was laid upon him, which he bare in his own body to the cross.—J. H. P.

Answer.—The material life—the life of the earthly body.—Ermina Stray.

Question 14.—How are we to understand Mark iii. 29 and 1 John v. 16, in view of the answers on the second death?—J. W. Jones.

Answer.—I have hoped that Bro. Jones would answer this question himself, as he gave one of the answers showing that the second death is the destruction of death. Look at Mark iii. 29, and the parallel passages in Matthew and Luke, in the light of the Plan of the Ages. Those of whom Jesus was speaking were not to be forgiven in that (Jewish) age nor in the (gospel) age about to come. But that is followed by the regeneraton, in which we are plainly told that "All Israel shall be saved." In that passage Jesus referred only to Jews; and it seems equally clear that when John spoke of "the sin unto death," he was speaking only of Christians. They are called not only to be saved, but to run for a crown, and the condition is: "Be thou faithful unto death, and I will give thee a crown for life." If anyone thus called is not faithful unto death, but sins unto death, he loses his crown. Like Esau, he loses his birthright and its blessing, and in such a case, it is useless to pray for him. But this loss of the crown does not touch the question of salvation. In the case of Esau, though he had no hope of regaining his birthright, he remained a son, and had a great blessing.—J. H. P.

Answer.—Sin is not imputed to those who are without law; neither is blasphemy to those without knowledge. Paul explains it in Hebrews vi. Only the fully enlightened can blaspheme against the Holy Spirit. I do not think the fully enlightened would commit the unpardonable sin. I think he would be removed from sin by his enlightened knowledge. Paul does not say that they will fall away; he says it is impossible to renew them if they do fall.—Ermina Stray.

Question 15.—Does God take cognizance of the physical death—the death of the body? As but two deaths are spoken of—first and second—and we are all in the first death state until we are regenerated in Christ; and, if I understand it, this is the second death—the death to sin; would the physical death be a third, or would it be considered a sequel to the first?—A. C. Roberts.

Question 16—Are we living under the new covenant, mentioned in Hebrews viii. 10–12?—A. C. Roberts.

Question 17.—What is "the Mark of the Beast" of Revelation xiii. 16?—S. Striffler and Mrs. Agnes Dilworth.

Question 18.—What are the goods that no man could buy or sell, without having that "Mark?"—Ver. 17.—S. Striffler.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21

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THE TIME OF THE END.

"THE Time of the End" is mentioned in Daniel xi. 35, 40 and xii. 4, 9. It is not the end of time, nor the end of the world, as many think of it, but the last part of "The Times of the Gentiles." It is quite a long time, as many things are said to be done in it.

After calling it "The Time of the End," Daniel speaks of it as "That time." In xi. 40 begins a prophecy of what will occur "at [or in] the time of the end," foretelling quite a history of certain powers and conflicts. Then, in chapter xii., several things are named which are said to occur at (or in) that time:—the standing up of Michael, the Archangel, the great Prince who stands for Daniel's people (the Jews), the great increase of knowledge, because of the unsealing of the book, the time of trouble, the deliverance of the Jews, the waking of the sleepers, and the exaltation of the wise and the faithful workers to shine as the firmament and as the stars. This appears to include the setting up of God's kingdom, which is said to be "in the days of these [ten] kings."—Dan. ii. 44. In verse 10, the period we are considering is spoken of as a time of trial and purification: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." This promise appears to include not only the events, but also the time of their fulfillment—the time being mentioned. All this information is given in answer to the question: "How long?"

We believe that the "Historic" application of these prophecies is right. We know that many apply all these prophecies in the future of the Jews, and claim that "the time of the end" will be seven ordinary years, and that there are no "times and seasons" for the Church. We agree that "Daniel's people" are the Jews. (Michael, the archangel, stands for them. Christ, who is higher than "all the angels," (Heb. i. 4-8), stands for the Church —"the bride, the Lamb's wife.") And the restoration of the Jews is one of the very important events of

this "time of the end." But there are reasons for thinking that their restoration and the gathering of the saints, or the making up of his jewels, are closely related. Of course, the coming of the Lord for his saints precedes his coming with them; but the Psalmist says: "When the Lord shall build up Zion, he shall appear in his glory," and Paul says: "When Christ, who is our life, shall appear, ye also shall appear with him in glory." (See Psalm cii. 16 and Col. iii. 4.) And if there is any light on either subject, it is for the Church of Christ.—John xv. 14, 15.

The apostle Peter shows that the Spirit of Christ in the prophets foretold the time of the first and second comings of the Lord—the first introducing "the sufferings of Christ," and the second, "the glory to follow." He also tells us that the angels desired to look into these things.—1. Pet. i. 10-12. In Daniel xii. 5, 6, we see that the angels did inquire about the time; but though the answer was given, Daniel did not understand, (vs. 7, 8); and Peter shows that though it was given to the prophets, the light was not for them, but for the Church. We therefore think they are mistaken who claim that the "times and seasons" and the light on that subject are for the Jews after the exaltation of the Church. But though the light was for the Church, it was not due to them all the way (Acts i. 7), but was to be "shut up and sealed even to the time of the end." This shows that "the time of the end" is not after the Church has been taken away; and if there is any light now shining on these subjects, it is evidence that we are in "the time of the end," as the book was to remain sealed till it began. Those who claim that "the time of the end" is yet future, and to be fulfilled in the experience of the Jews, and therefore that the book is still sealed:—how can they know any thing about it? From whence do they get their light? We claim that the book has been opened, that "the time of the end" began in 1798, and reaches to the Spring of 1915, where "The Times of the Gentiles" end, being a period of 117 years.

Our Prophetic Reason.

OUR claim that "the time of the end" began in 1798 is based on the "Historic" application of "the time, times and a half," or 1,260 days, of Daniel and Revelation. We have seen that the numbers were given in answer to the angel's question: "How long?"—Dan. xii. And though it was thus revealed to the prophet, Jesus could truly say that neither men nor angels knew the time in his day. It could not be rightly applied till certain things occurred to mark the beginning of "the time of the end," and to open the book which had been sealed.

In harmony with the "Historic" application, we believe that the 1260 prophetic "days" mean 1260 common years, the duration of the dominion of the Papacy over the Roman earth and the saints, as represented by the work of "another little horn,"—the eleventh horn of the fourth beast.—Dan. vii. 8, 24, 25. We know that many apply this "horn" and these "times" (as ordinary years) in the future work of a personal antichrist; but to us

it appears more reasonable and Scriptural that "the mystery of iniquity," which began to work in Paul's day, developed into the great apostasy in the form of the Papal hierarchy, than that it is yet to be fulfilled in a future man, whatever his power and wickedness. It is quite common in Scripture for a system to be represented by a person, man or woman. Some say this wicked power cannot be a church, as it is "a *man* of sin," while in the Bible a church is called a "woman." It is true that the Church of Christ is called a woman—his prospective bride; but in her intimate relation to him, she is called his body.—Eph. v. 23–29. She is one with him, and takes his name. Thus the woman system is called a man.

This is true also of the counterfeit church. We have seen in Daniel ii. that the Gentile governments are represented by a man; and the Papal "woman," which claimed to be the "spouse of Christ," sought and obtained power by union with the kings of the earth. In this double system—State and Church—man and woman—the woman is the ruling power, and becomes the "*Man* of sin."

Again, Paul tells us that this power was to sit "in the temple of God," and the "futurist" says this means a literal man sitting in the literal temple in Jerusalem. But are we not right in claiming that when Christ died, and the vail of the temple was rent, that building ceased to be the temple of God? Since then the Lord has not dwelt in it. In the New Testament the Church is called the house or temple of God.—1. Cor. iii. 16; Eph. ii. 21, 22; 1. Pet. ii. 5. It was in the Church where the "falling away" began in Paul's day, which finally developed into the great apostasy, or full grown "man of sin."

Constantine was the first Christian Emperor of Rome. He reigned in the fourth century; but the seat of power in Rome—the real capital of the Empire—was not given to the Papacy till 538. From that time the "woman" took her seat on and controlled the "beast."—Rev. xvii. To "set up" does not mean to create, but to put in power. The Papal system existed before 538, and was winning its way in the Empire, but at that time it became supreme. From 538, for 1260 years that compound system ruled the Empire. Others at times claimed the dominion, but they did not have the seat of the beast in Rome; and the people of Rome and Italy owned the supremacy of the Papal power.

It was a long dark time of persecution, and many millions died because they would not submit to the teaching and rule of the Church. John "saw the woman drunken with the blood of the saints, and of the martyrs of Jesus."—Rev. xvii. 6.

Our purpose now is to locate the beginning of "the time of the end," and being in it, to justify the effort to learn the time which neither man nor angels knew in Jesus' day. Let it here be repeated that if "the time of the end" is yet wholly in the future, and the book is therefore still sealed, no one can know anything about it. But if, as we claim, the book is unsealed, and

the great increase of knowledge has come, then we must be in "the time of the end," and the year-day application of prophecy is correct, and therefore the 1260 "days" are so many years of the dominion of the Church power that ruled the Roman Empire.

We believe the facts are the best evidence that our claim is right. The Papacy ruled in the seat of the beast from 538 to 1798. The work of that dark time is foretold in Daniel vii. 25 and xi. 31–36. They did have the saints and the times and the laws under their control. Sustained by the Roman army, they did "corrupt by flatteries" those who did "wickedly against the [gospel] covenant." And those whom they could not corrupt, they put to death.

The prophet said: "The people that know their God shall be strong, and do exploits. And they that understand among the people, shall instruct many: yet they shall fall by the sword and by flame, by captivity and by spoil, many days," —1260 years. (What a picture of the persecutions of that terrible reign!) "Now, when they shall fall, they shall be holpen with a little help." The Reformation, under Martin Luther and others, which was recognized by the Holy League in 1538, was indeed a "help" to the persecuted ones. Europe soon generally felt its influence, and it naturally restrained the persecuting power. "But," the prophet adds, "many shall cleave to them with flatteries, and some of them of understanding shall fall, to try them, to purge and make them white, even to the time of the end; because it is yet for a time appointed."

Though help came by the Reformation, yet the dominion of the persecuting power did not end till 1798, when it was broken as a result of the French Revolution. The pope was made a prisoner and carried to France, where he died in 1800. For the time, the Papal Hierarchy was abrogated. It was partially restored in 1800, by agreement of the Powers of Europe. It was wounded to death, but yet lived. But it never again had its oldtime supremacy. It has not had the legal power to put people to death for heresy.

In Daniel xi. 5 we have seen that the martyrdom was to continue till "the time of the end." It ended in 1798. Hence that was the beginning of "the time of the end." From that time, though the Papal Hierarchy was restored, the powers that formerly sustained the woman turned against her, and her civil power was gradually consumed, until it was completely taken away in 1870, when Victor Immanuel, at the head of the Italian army, took possession of Rome. Since then the Pope has virtually been a prisoner in the Vatican. We here express our confidence that, whatever dark things may occur in the shaking of the old order, there will be no legal persecution unto death because of heresy or religious opinion, such as existed in the "dark ages."

The Increase of Knowledge.

WE have seen that the 1260 year dominion of the Papacy ended in 1798; that there "the time of the end" began; that there was a partial restoration in 1800; but the prophet said: "The judgment shall sit, and they shall take away his

dominion, to consume and destroy it unto the end."—Dan. vii. 26. We have seen that there was a gradual consumption of that conscience-ruling power until 1870, when the last of its "temporal" power was taken away. We have seen that when the persecuting power was broken, at "the time of the end," the book was to be unsealed, and that there would be a great increase of knowledge.

Speaking of the great persecuting system, Paul said: "Whom the Lord shall consume with the spirit of his mouth [the word of God], and destroy with the brightness of his coming,"—the manifestation of his presence.—2. Thess. ii. 8. The unsealed book—the open Bible—has caused a great increase of knowledge. While under the dominion of the persecuting power, people were not expected nor allowed to read and think for themselves; and if they did think, their lives were in danger if they dared to speak their thoughts. And we all know that there has come a great change in this respect—a larger liberty of thought and expression. In most all the churches the "heresy hunting" is a thing of the past.

Under the old "dominion," both Church and State were held down; and since it was taken away, the flood-gates of thought and progress have been open wide. There has been a great increase of knowledge on all subjects within the range of human thought; and the improvements and discoveries have been most wonderful, adapted to the growing needs of mankind. Just think of the implements and machinery now in common use, that were never thought of until of late; of the uses of steam in the running of trains, steamboats, printing-presses, and other things; of the use of electricity in sending messages, with and without wires, carrying the human voice hundreds of miles over the telephone wires, running machinery, trains, cars and autos, and to light the business places and dwellings of the people. From the taper to the electric light indicates the progress that is being made on all lines since "the time of the end" began. In the matter of light it seems as if we had touched the unlimited. And in the same time there has been a corresponding increase of knowledge on Bible subjects. It is the light of the on-coming Day of the Lord.

One of the marks of this time is the general and increasing opportunities for education. Art, science and music are brought into our schools and our homes. The boys and girls of our day may know and do what the scholars of a century ago never thought of. The art of printing keeps pace, and is a means of education. In the old time, the success of the persecuting power depended on the ignorance of the masses, but the increase of knowledge consumes and destroys it.

Serfdom and slavery have largely been done away since "the time of the end" began, and still there is more to follow. Much of the missionary work of the gospel age has been done since the nineteenth century began. The Bible and Tract societies and nearly all the Sunday School work have been developed in the same time. People have had

freedom to think for themselves and to study the word without danger of being put to death if they thought out of the popular channel. The Lord, by the prophet, had said: "Shut up the words, and seal the book, even unto the time of the end." As He works by means, the ruling power kept the book sealed. But "the time of the end" is here, and those who have the desire have the freedom to search for the truth, and what could not be learned before, is now learned.

The prophetic study and the movement about the second coming of the Lord which began early in the nineteenth century, were the results of the larger religious freedom. And though many of their ideas of the coming change were crude, it was the beginning of a movement that led many to a larger view of God's love and plan, and to see that his purpose will never be fully realized until all shall know and love him. We believe the Lord used Wm. Miller and his associates as the means of setting many to thinking about the manner and object of the Lord's coming. They did what they could. Others have followed, and have been used to do what they could not do. It is still true that "One soweth, and another reapeth," and they will yet rejoice together.

We have seen that "the time of the end" was to be a time of judgment on the "woman" that rode the "beast," and persecuted the saints; and as the tide turned at 1798, it appears that "the Ancient of Days" must have come in judgment on that power at that time. In Daniel vii. 22 we learn that the eleventh horn (which rooted up three other horns) was to prevail against the saints until the Ancient of Days came. Then, in verses 13, 14, we learn that one like unto the Son of man came to (not from) the Ancient of Days; and there was given him dominion, glory and a kingdom, that all the nations (instead of being under the cruel dominion of the antichrist) should serve the true Christ.

It appears evident that the fulfillment of this transfer of dominion precedes our Lord's return; for he went into a far (or another) country to receive for himself a kingdom, and then return.—Luke xix. 12. The dominion—the right to rule—could not be in the hands of both at the same time. So, in view of these things, it appears evident that 1798, the beginning of "the time of the end," was the turning-point between the reign of the antichrist and the true Christ. How else can we accecunt for the wonderful changes for the better since 1798? Before that time the wars in which the Jews were involved went against them; but since then the tide has been turning in their favor. It was not a matter of chance that a Jew was the Prime Minister of England in 1878. It was not an expression of the cruel and persecuting power of Rome; but because of the in-coming of a better order of things.

However much we may yet have to learn as to the method of the Lord's manifestation and dealing with Israel and the other nations, we may be sure that he has the right to reign, that he will have his way, and that it will be the best

way. If any think that the world is worse than it was when the persecuting power had the dominion, let them read up a little on the history of Rome, under whose influence Christ and the saints and the Jews were so shamefully treated. We are confident that the Lord will not fail, nor be discouraged, until he breaks all oppressors, and liberates all captives—or until he shall send forth judgment unto victory.

NOTES ON SUNDAY-SCHOOL LESSONS.

Elisha the Prophet Restores a Child to Life.—2. Kings iv. 25-37.

(Lesson for March 12.)

GOLDEN TEXT.—"The gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23.

INTRODUCTION.—Among the notable events in Elisha's career leading up to this lesson are: the healing of the waters; his saving of the nation against the Moabites; the miracle of the water in the ditches; and the miracle of increasing the oil.

After the death of Ahaziah, his brother Jehoram took the throne of Israel. He also did evil, but he was not so much given to idolatry as his parents. He put away the image of Baal which his father had made. Then the king of Moab, who was tributary to Israel, rebelled, and on request, the king of Judah consented to assist the king of Israel in putting down the rebellion. The king of Edom, also, joined them.

After a circuitous journey of seven days, they found no water for the army or the cattle with them. The king of Israel began to despair; but the king of Judah called for a prophet of God, and Elisha was at hand; and the three kings went to consult him. He spoke severely to the king of Israel, telling him to go to the prophets of his parents. And he declared that he would give him no attention but for the presence of the king of Judah. Then he called for music, and under its influence, the power of the Lord came on him, and he told them to make the valley full of ditches, and without rain, the valley would be filled with water. He said this was a small thing for the Lord to do; and he said that Moab should be delivered into their hand; and all was done as he said.—Chap. iii.

In chapter iv. 1-7, we have the account of Elisha increasing the widow's oil to save her sons from slavery for debt. Following this, is the case of the kindness of a Shunamite woman to Elisha being rewarded by the gift of a son. Years after, he was taken sick and died, and the mother laid him on the bed of Elisha, and hastened to go to him.—Vs. 8-24. Our lesson tells the result.

I. ELISHA RESTORES THE CHILD.—Vs. 25-37. The woman came in haste to Elisha at Mt. Carmel, a distance of about sixteen miles. Seeing her coming while yet afar off, he sent Gehazi, his servant, to meet her, and ask: "Is it well with thee?—with thy husband?—with the child?" And her answer was "Well," or "Peace." When she came to Elisha, she took hold of his feet—a common act in the East. The servant was inclined to thrust her away, perhaps thinking she was too familiar; but Elisha said: "Let her alone; she is in trouble; and the Lord hath hid it from me."

She then began to complain. She had not asked for a son; why should he now be taken from her. The implication was that he was dead; and Elisha at once told his servant to take his staff—the symbol of his authority—and go in haste, not stopping to salute anyone by the way—and lay it on the face of the child. He expected the Lord to honor this act; but the mother had more faith in the presence of the prophet than in his staff; and she solemnly declared that she would not leave him; and he went with her.

(*Continued on page 73.*)

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☞WILL those who want the bound volume of the HOPE for 1910 please let us know as soon as possible, that we may know how many to have bound? Price, postage paid, $1.15.—EDITOR.

EDITOR'S APPOINTMENTS

Union Church on Town line, about three miles south-east of Peck, Friday, March 3, at 7:30 p. m.

Peck, Mich., Mar. 4, at 7:30 p. m. and on Feb. 5, at 10:00 a. m.

Yale, Mich., Mar. 5, at 3:00 and 7:00 p.m.

Detroit, Mich., Mar. 12. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN in offers 4 and 5.

WORD OF SYMPATHY.

I HAVE had two or three short letters of late from my long time friend and brother, John C. Sunderlin, of Blairstown, N. J. His time and attention have been so closely given to his wife, for well on to a year, because of a serious ailment, that it has made it practically impossible for him to write for the HOPE (as formerly), or indeed to do any kind of work. I do not feel at liberty to say much about the case, but I think the HOPE readers ought to know that he is in deep affliction, that there may be fellowship in suffering. He has said: "Pray for me," and wishes to be remembered to the HOPE readers. It may be that the Lord will remove the affliction; but if not, may our aged brother have help and strength according to his need.—EDITOR.

(*Continued from page 71.*)

The servant went before them, and laid the staff on the child's face, as he had been told, but there was no sign of waking. He went back and met Elisha, and reported. When he came to the house, and found the child dead and lying on his bed, he went in alone, and shut himself in with the child, and prayed to the Lord. Then he stretched himself on the child, until he made his flesh warm. Then he walked to and fro in the room, and again stretched himself upon the child, and the child sneezed seven times, and opened his eyes. Then Elisha called his servant, and told him to call the mother, and he said to her: "Take up thy son." But she first fell at the prophet's feet, and then took up her son.

Two other miracles are recorded in this chapter—the curing of the poisoned food, and the feeding of a hundred men with a few loaves.

The restoration of natural life is a type of raising to spiritual life, and all natural blessings are types of spiritual blessings. It is the Christian's privilege always to be a co-worker with Christ; but the millennial work—foregleamed by the work of Elisha—is especially one of blessing. Every element of the curse—both physical and spiritual—shall be done away.

Defeat Through Drunkenness.—1. Ki. xx. 12-21. (Lesson for March 19.

GOLDEN TEXT.—"It is not for kings to drink wine; nor for princes strong drink."—Prov. xxxi. 4.

INTRODUCTION.—We go back in the record several chapters for this "Temperance Lesson." At the time of this lesson, there had been some improvement in the kingdom of Israel. Persecution had ceased, and Elijah and his fellow-prophets had become influential in the court of Ahab. In order to locate the lesson, it is necessary to read verses 1-11. Benhadad, the king of Syria, and thirty-two petty kings joined with him, besieged Samaria, the capital of Israel. He sent messengers to Ahab, the king of Israel, and demanded his silver and gold, his wives and children; and Ahab, too meekly, consented. But this did not satisfy Benhadad; he sent his messengers again, and told him that the next day he would send his servants and search the houses in Samaria, and carry away whatever was desirable. No doubt Benhadad expected abject submission; but he was mistaken. The king of Israel called the elders of the land and explained to them the situation, and they said: "Hearken not, nor consent." Hearing this, Benhadad sent a most insolent reply, and a threat that implied complete devastation. To this Ahab answered: "Let not him that girdeth on his harness boast himself as he that putteth it off." Then follows the lesson-text.

I. BENHADAD PREPARES FOR THE SIEGE.—Ver. 12. On hearing Ahab's last message, Benhadad ordered his servants (officers) to get ready for the siege. He and the allied kings were drinking in the pavilions—tents or huts. His easy success with Ahab made him lax and self-confident; hence this drunken spree.

II. AHAB PREPARES FOR BATTLE.—Vs. 13-15. A prophet of God—probably one of the hundred Obadiah had concealed—came to Ahab, called his attention to the fact that Benhadad was planning to come against him with a great multitude, and gave him the Lord's promise that they should be delivered into his hand, that he might know that the Lord did it. (There is no evidence that he acknowledged this.) And Ahab asked the prophet; "By whom?" and he said: "By the young men of the princes of the provinces; and in answer to another question, he he was told that he himself should order the battle. Though the Lord was going to do it, He would use means. Then Ahab numbered the young men of the princes, and there were two hundred and thirty-two. These were to be

the advanced line. Then he numbered of the people seven thousand—a small army, but no doubt very select.

III. BENHADAD DEFEATED.—Vs. 16–21. Ahab's small army went out at noon. They made the aggressive movement. Benhadad's army was not ready. He and his allies were drunk in their tents. The kings hindered, rather than helped him. When the young men went out, it was reported to Benhadad that men had come from Samaria; and he conceitedly ordered that they be taken alive, whether they had come for war or peace. But the young men and the army that followed them slew every one of his men, and the Syrians fled, and Benhadad escaped on a horse with the cavalry. And the outcome was that there was a great slaughter of the Syrians.

The later verses, not in the lesson-text, tell us of a later attack by the Syrian army. They had been beaten on the hills, and thought the God of Israel was the God of the hills; and they thought they could conquer in the valleys; but they had to learn that God had as great power in the valleys; and they were terribly defeated.

This lesson reminds us of the truth that "Wine is a mocker, strong drink is raging; and whoever is deceived thereby is not wise." In this lesson we see that drink made the king unreasonable, insolent, careless, boastful, foolish and proud, and finally caused his utter defeat. Strong drink destroys nations as well as individuals. The drunkard is unfitted to meet the obligations of life. Positions of trust are withheld from him. He loses his manhood and selfrespect, suffers social degradation, and ruins his home.

The liquor traffic is a curse to any country. It blights wherever it touches. Its general tendency is to make drunkards. It is a strange spectacle to see a so-called "Christian nation" giving sanction to the business for financial gain. It is fooling itself, as much as Benhadad was fooled. If all the young men would go out against this enemy, there would soon be a great victory for right and the homes of the people.

(We omit the Review Lesson for March 26.)

QUESTION BOX.

Questions and short answers are solicited.

Question 8.—What is meant by the tree of life in Rev. xxii. 2?—Harb Lee.

Answer.—I think the Tree of Life in Heaven is literal, but on the new earth, a type of Christ and his church. It was both literal and figurative in Eden.—Geo. M. Dils.

Question 10.—What is the soul of man?—M. J. Simpson.

Answer.—Either our animal or spiritual life. The souls of the disobedient are to be brought back from Hades and saved, (Job xxxiii. 30), while the souls of the righteous are to reign with Christ a thousand years.—Rev. xx. 4.—Geo. M. Dils.

Answer.—It seems to me that the soul is the conscience, the moral nature, the mind, and perhaps the will. It cannot be immortal, for it can be destroyed.—Matt. x. 28.—A. S. Jones.

Question 11.—What is meant by seeking the kingdom of God and his righteousness?—Matt. vi. 33.—Mrs. A. Dew.

Answer.—"The kingdom of God is within you." Righteousness is right-living, right-doing. When we live and do right, we are entering the kingdom of God, even when on earth, because we are doing and living as God desires.—Ermina Stray.

Question 12.—What is the fountain to be opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness?—Zech. xiii. 1.—Mrs. A. Dew.

Answer.—It refers to the salvation of the Jews after their restoration. The same fountain now open to the Gentiles, will be opened to the Jews after

"The Times of the Gentiles" end.—Geo. M. Dils.

Question 13.—What life did Jesus lay down?—S. Trowbridge.

Answer.—Greek "Psuche." Every place in the New Testament where the word "soul" is used, it is taken from this word. This life of Jesus was not left in Hades, and did not die.—Geo. M. Dils.

Answer.—Paul says: "The death that he died, he died unto sin once; but the life that he liveth, he liveth unto God," and we are called to follow him in both.—Rom. vi. 10–16. From this it is evident that the physical death which he died was only a shadow of the deeper death, which gave him such power to draw men to himself. We realize also that he laid down his natural life; but I believe he laid down more.—J. W. Jones.

Question 14.—How are we to understand Mark iii. 29 and 1. John v. 16, in view of the answers on the second death?—J. W. Jones.

Answer.—Mark iii. 29 reads: "Whosoever shall blaspheme against the Holy Spirit hath not forgiveness in the age [eis ton aiona), but is guilty [in danger] of age-lasting judgment [aionion kriseos]." Verse 30: "Because they said he hath an unclean spirit." This is explained more clearly in Matthew xii. 22–33. The Pharisees said (ver. 24): "This man doth cast out demons by Beelzebub, the prince of the demons." The Lord answered (ver. 28): " * * If I by the Spirit of God cast out demons, then the kingdom of God is come upon you." Verse 31: " * * blasphemy against the Spirit shall not be forgiven;" which is further explained in verse 32: "It shall be forgiven him, neither in this age [Gr. aion] nor in that [age] which is to come."

The sin against the Holy Spirit was saying that our Lord worked through Beelzebub, and it was punished by his speaking thenceforward in parables (Matt. xiii. 11–15; Mark iv. 11, 12; Luke viii. 10), "That seeing they may * * not perceive, and hearing they may * * not understand; lest haply they should turn again, and it should be forgiven them."—Ver. 12. But, blessed be God! we are living at the end of the (gospel or church) age which was then to come (ver. 32) and the national Jewish sin against the Holy Spirit will be forgiven. Hallelujah!—V.

Question 15.—Does God take cognizance of the physical death—the death of the body? As but two deaths are spoken of—first and second—and we are all in the first death state until we are regenerated in Christ; and, if I understand it, this is the second death—the death to sin; would the physical death be a third, or would it be considered a sequel to the first?—A. C. Roberts.

Answer.—It appears to me there are but two deaths, first and second, and that the first death includes all the effects of sin, both mental and physical. It is true that "To be carnally minded is death;" but it is also true that sin is physically destructive, and "When it is finished, bringeth forth death."—Paul and James. The unquickened are "dead in sin," (Eph. ii. 1), and in every way "The wages of sin is death;" but the gospel is that "The gift of God is eternal life," through him who "abolished death, and [thus] brought life and immortality to light." His work is to undo all the effects of sin. Sin, death and hell must die. This is the second death. J. H. P.

Question 16.—Are we living under the new covenant, mentioned in Hebrews viii. 10–12?—A. C. Roberts.

Answer.—Yes, we are living under the new covenant, the covenant of grace, because we are enjoying the blessings of the gospel of Christ. "The law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. See what Paul says of the two covenants in Galatians iv. 21–31. But the passage in Hebrews viii. shows that the house of Israel is to have the bene-

fits of the covenant of grace, and so be saved. It will be when the Fountain for cleansing from sin is opened to them.—Zech. xlii. 1; Rom. xi. 26.

Question 17.—What is "the Mark of the Beast" of Revelation xiii. 16?—S. Striffler and Mrs. Agnes Dilworth.

Answer.—My view is "Historic." The beast with "seven heads and ten horns" is the Roman Empire. The Papacy was its fourth head (ruling power) and is here called "the forty-two months" beast. It was "wounded to death" in 1798, the Papacy being abrogated. It was restored in 1800, and thus "the deadly wound was healed." This change was brought about by the Napoleonic dynasty, which had two horns (one after the other) and sustained the Papacy till 1870, but not in its former power, but only as an 'image' of its former self.

I think the "mark" of the Catholic institution is the characteristic by which they know their own. It is in their "head" or "hand" or both. The masses work for the church, even if they know but little about it. The leaders are intelligent and are ordained to teach. They are Catholics, with recognized authority; and all they do is in the name, authority and spirit of the Church.—J. H. P.

Question 18.—What are the goods that no man could buy or sell, without having that "Mark?"—Ver. 17.—S. Striffler.

Answer.—It may refer to the claim of the Papacy to control commerce; but I think the "goods" are mainly ecclesiastical. Only those ordained (marked) by them had any right to teach. They had no fellowship with heretics. Formerly they had power over life, but later the ostracism has taken more moderate forms.

Some of those who came out from the "Mother" church, have been like her. Many have been cut off socially and ecclesiastically for growing away from the creeds; but there is a change. J. H. P.

Question 19.—Has the world any hope? Is it not "without God and without hope?"—W. H. Wallick.

Question 20.—If the world resists, the believers grieve, and the church quenches the Holy Spirit, to what extent is Christianity retarded thereby?—S. M. James.

Question 21.—Referring to Genesis vi. 6, Did Jehovah "repent" in the sense in which we use that word? or does the original carry a different meaning?—C. E. Hill.

EXTRACTS FROM LETTERS.

Interesting and Profitable.

DEAR BROTHER:—Inclosed find a dollar to renew my subscription to the HOPE. I still find it interesting and profitable reading. We are thankful to God for his wonderful love and grace manifested toward us poor sinners, and not for us only, but also for the sins of the whole world.

What a blessed gospel this is to us, and how eagerly it should be grasped by all the called ones in this dispensation; and how we should endeavor to represent him in his absence, until he comes to take his elect ones to be forever with him! (Praise his name!) Then he shall come and take to himself his glorious reign (the saints with him), and then shall be brought to pass what is foretold in Daniel vii: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not be destroyed."

Oh! how blessed this great truth appeared, when, several years ago, the good Lord so graciously revealed it to me as I read that chapter. It certainly did make my heart burn within me. Thanks be to God for his great love. Amen.—J. J. G., Chambersburg, Pa.

A Great Comfort.

DEAR BROTHER PATON:—I have not

been very punctual in renewing my subscription to the HOPE, for money was short with us. But my wife and I were saying we could not do without its counsel and guidance. It is a great comfort to us old folks. Each one seems the best until the next one comes. Please find inclosed a dollar to renew. It seems that all or most of our people are poor in this world's goods, but rich in the knowledge of God. That is the best kind of riches anyway. May you be blessed of the Lord and kept by his grace.

We will all see Jesus and be made like him. That will be grand. I love him more and more every day, and long to be with him. Father is at the helm, and all is well. No fear, no doubt, only of self—my worst enemy. Every one looks good to me. I know every person would love God and do right if it were not for the evil one; but his time is short to deceive the people. That looks good to me. I am so glad I know where to get rid of his temptations and power. Jesus can do all we need. Blessed Jesus! May the Lord bless you all.—W. H. Franklin, Ferndale, Wash.

The Kingdom and Socialism.

DEAR BRO. PATON:—Have just read, "The Five Kingdoms," in the Feb. number of "The World's Hope," and how plain and instructive it is. You lead a person up to see every thing so plain and clear, then, like all the balance of the world's ideas, it is dashed to pieces against something you can't understand, simply because you have studied nothing on that line. (It seems unaccountable to me, and yet perhaps God is not ready to let it be known). I mean on the line of Socialism, taken in connection with your version of the Bible. Now if God is not ready, you will be offended and say oh! another crank talk, and throw this in the waste basket.

Did it ever occur to you that we were about at the point, or at the point, where there was a great battle such as never was, and never will be again, miseries, degradation and all that, such as six millions human beings hungry in the United States alone. Did it ever occur to you that a battle between nations and all other kinds of fighting to destroy the bodies of men have been before? Did it ever occur to you that this great battle, such as never was before, might be spiritual?—a war of edution, where men would learn war no more? and if men sat down and waited until God did it, it is what they have always done, and they would not learn that. Will not God teach them a pure language, and will not all the things happen when men do learn?

When men are determined they will not learn, what could compel them but hunger? Killing them wouldn't do it. Does any class of men try to teach war no more? Does any class of men teach complete revolution? If so, who? The Socialists only. And there is not a thing known that Christ taught that Socialists don't teach. If so, what? But they don't know it in that light.

Now you lead us on to "Thy Kingdom Come; thy will be done, etc." Then you dash all to smitherines by saying the setting up of his kingdom is one thing, and the later work of blessing, another. Now what other only that it comes later. Come now, is Christ here, or isn't he? If he is, what is he doing? Not in all the graft, evidently, and yet is he not making greed kill itself, as he says tying the tares into bundles, to be burned (in remorse, and the pretended followers of Christ in shame for upholding it.) But something comes out of it. What? The release of the poor, the destroying of money, the coming of the time when one shall not work and another eat, the stopping of war. Then are these things good? Yes. Who advocates

all this? The Socialists *only*. Now, Bro. Paton, study this out in your own way. I don't want to influence you, only don't let old party prejudice prevent you from studying Socialism.—Yours for Justice, S. D. Woods.

(I am glad the brother saw the thing I was trying to make clear—that the coming of the kingdom of God is one thing, and the doing of God's will in the earth is another and later thing—the result wrought in the earth by the organized kingdom of God. As I see it, the kingdom of God has two phases: (1) the glorified and invisible body of Christ—the kingdom into which flesh and blood cannot enter; and (2) the restored kingdom of Israel. I expect the heavenly will act through the earthly (like Elijah acting through Elisha) to bring about whatever God wants on the earth—whether it is Socialism or something better. If any of the Socialists have learned just what the people of the world ought to have, that is exactly what will be. Some think I ought to be a Socialist (in the party sense), and others, that I ought to be a Christian Scientist, and there are several other things that some think I ought to be. I believe they all have some good, and that all the good in them all will be realized in the earth in due time. But I still believe that the kingdom must come first in both its phases; and I do not think that any political party is the kingdom of God; and I am equally confident that there will be no infidels or atheists in either phase of his kingdom. It appears clear to me that some of the things we see now are parts of the great uprising of the people without a head. I still believe that the only way into the kingdom of God is through faith in the Lord Jesus Christ and loyalty to him. When the kingdom first comes, the nations are angry (Rev. xi. 15-18); but I am glad of the assurance that Christ will win, and that all shall in due time be blessed with all that they need.—ED.)

A Word from Bro. Chase.

DEAR BRO. PATON:—Kindly change my address to Skowhegan.

I met your friend, Ora Chase, last Monday. He attended the funeral of an old minister and friend, who lived his later days, and died, in the confidence of our Father's purpose to save all men—a happy assurance and worthy of attention. Bro. Chase wished to be remembered to you. He is living and growing in the larger faith, and laboring for the advancement of the kingdom interest.—J. M. Dysart.

A Firm Believer.

DEAR BRO. PATON:—Greeting to you and the HOPE family. I ought to have written sooner, and have no excuses to make, only I neglected to write.

I thought I would tell you my brother, Franklin McGuire, has passed away. I think you will remember him. (I met him about thirty years ago.—ED.) He read the HOPE for a long time, and was a firm believer in the final salvation of all mankind. I cannot mourn for him, as he suffered so much, and he is now at rest.

The Lord is good, and his tender mercy is over all his works. I have not the money to pay my subscription now. I will send it when I can. It seems that I cannot do without the HOPE.—Mrs. R. M., Lehi, Ia.

Meat and Drink.

DEAR SIR:—Inclosed find a dollar to renew my subscription to THE WORLD'S HOPE. It has been meat and drink to me for the past eight or ten years. Very truly yours.—C. B. S., Palmetto, Fla.

Anglo-Israelism.

DEAR BROTHER:—The HOPE of February 15th has come today, and I have read it through. Your articles on "The Times of the Gentiles," and "Avoid Extremes," are good and to the point, like most of your writings in the HOPE, and stated in such clear language, it

seems anyone would see the truth as you present it. But to some it is given to see, and to some it is not given. Yet all—the dead as well as the living—will know in God's own order; for it is his will that all shall be saved and come to an accurate knowledge of the truth.

In reading your article on the "Times of the Gentiles," I thought if you could see that in modern terms Israel means the Anglo-Saxon Race, it would open up the Scriptures and give you an immense increase of light. You refer to the great war of Ezekiel xxxviii. and xxxix. This is the Eastern Question of modern history, or the controversy of Zion of Scripture. You surely rightly locate the leading nations of each contending army, Great Britain and Russia, but Russia is only the guard (38:9) in this mighty struggle. The Greek and Roman Catholics of the whole world will be the forces on the one side, and the armies of the Protestant nations on the other side. The armies of Israel shall prevail, for the prophet Isaiah declares that "No weapon of war fashioned against Israel shall prevail,"—that is, against the Anglo-Saxon Race. Israel has never been whipped in war, and never will be; but she shall be humbled.

But you do not so understand these things, and I will not write further now, except one thing, which is this: The Jews of the House of Judah, have no army. Even their city, Jerusalem, is not fortified at the time, so the army comes from the House of Israel, and many Jews will be in this army.

Hoping you and yours are all well, I remain yours in the Christian faith, Ira K. Frankenburger.

(I confess it has not been "given" to me to see that Israel means the Anglo-Saxon Race. I regard them as an important part of the Gentiles (nations) to whom, after the rejection of Israel, the gospel turned, to take out of them a people for the name of Christ. If others can use Anglo-Israelism as a key to open the Scriptures, it is their privilege.—EDITOR.)

WHAT IS THE SOUL?

THE "soul," in the Word of God, is the physical life. The fishes, beasts, birds and reptiles are all living souls. "God said, Let the waters bring forth abundantly the moving creature that hath a living soul." The Hebrew, nephesh chayyah, which occurs twelve times in the Old Testament, is applied eleven times to the lower animals, and only once (Gen. ii. 7) to man, being translated "life" in Genesis i. 20, 31, though "soul" and "living soul" in the margin of every English reference Bible that I have seen, and "living soul" in Genesis i. 20 in Bagster's Polyglot Bible, margiu; and "living creature" in Genesis i. 21, 24; ix. 10, 12, 15, 16; Lev. xi. 46; while the noun "nephesh," that is, "soul," occurs again as "creature," without the adjective "living," that is, "chayyah," in Leviticus xi. 46.

Let us add that "nephesh" occurs 716 times in God's word, and has been translated by thirty-seven different English words—"soul" 457 times; "life" 101 times; "person" 28 times; "creature" nine times (see above); "body" eight times; dead "body," Lev. xxi. ii; Num. vi. 6; ix. 6, 7, 10; xix. 11, 13; Hag. ii. 13, that is, dead soul.

The "soul" never represents the spirit, but always natural life. It is begotten by the father.—Exod. i. 5. It is hungry—"If he steal to satisfy his soul when he is hungry."—Prov. vi. 30. "The full soul loatheth a honey-comb, but to the hungry soul every bitter thing is sweet."—xxvii. 7.

Notice the following: "If the priest buy a soul," (Lev. xxii. 11); "that soul shall be cut off from Israel," (Num. ix. 13; xv. 30, 31; xix. 13, 20); "unclean soul," (xix. 22; "they smote all souls" (Josh. xi. 11); "my soul choos-

eth strangling," (Job. vii. 15); soul humbled by fasting (Psalm xxxv. 13); soul not spared from death, Psalm lxxviii. 50); Christ's soul poured out to death, (Isa. liii. 20); His soul made an offering for sin, (verse 10); souls slain and souls saved alive; souls devoured and souls destroyed (Ezek. xiii. 19; xviii. 27; xxii. 25, 27). All these shew that the soul is not the spirit, but the physical person, and not immortal.

Psuche, soul or life, occurs nine times in John: x. 11, 15, 17; xii. 25 (twice) 27; xiii. 37, 38; xv. 13; while "zoe," the word for aionian, divine life, is found thirty-five times in the same gospel—in fact in every place where life is found except the above nine. Notice too in Matthew xx. 28 and Mark x. 45, Christ gave His soul (psuche, natural life) a ransom for many.—H. V.

NEPHESH--PSUCHE--ZOE.

NEPHESH is the Hebrew word which, we are told, occurs in the Bible 716 times, and has been translated by thirty-seven different English words: "soul" 457 times; "life" 101 times; "person" twenty-eight times; "creature" nine times; "body" eight times; and "dead body" several times. By making use of "Young's Concordance," (probably Crudens' Concordance would do just as well), and looking over the long list of texts, I have been led to think that the word "nephesh" does not always mean the same thing; that it is applied to the lower animals, to man, and even to God. The last fact is often overlooked. On condition of obedience, God said to his people: "I will [set my tabernacle among you: and *my soul* shall not abhor you."—Lev. xxvi. 11. And again, on condition of their idolatry, he says: "*My soul* shall abhor you."—Ver. 30.

It seems that the word "soul" very often refers to anything that has being (low or high), often to the "life," and sometimes, to the mind. Evidently the idea, held by many, that "Soul *always* means animal life, or being," needs modifying. I do not think that any Christian thinks that God is, or has, "an animal soul." It seems that "nephesh" means any being, or the life of any being, regardless of its nature—though it is often used of animal life and being.

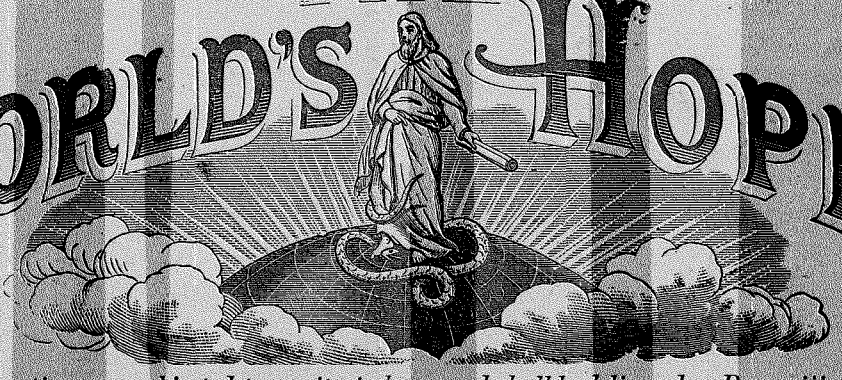
And the same thing seems to be true of "psuche," the Greek correspondent of the Hebrew "nephesh." I have long believed that the claim of some that "psuche" always means the animal life, and that the Greek word "zoe" always means the eternal life, needs modifying. It is hard for some to change. It would be right to say that "psuche" and "zoe" are often so used; but there are exceptions. "Psuche" is sometimes used on both sides: "He that loveth his life [psuche] in this world, shall keep it unto eternal life," (zoe). Again, "He that loseth his life [psuche] for my sake shall find it."—Matt. xii. 39. (See also Luke ix. 24.) "Psuche" is the person—the self. He that loves himself loses himself, and he that sacrifices himself for the sake of Christ and his cause saves himself. He is the same person (psuche) on both sides.

One thing that led me to modify a former idea is that Jesus lost both his "psuche" and his "zoe." See Mark x. 55: "The Son of man came to give his life [psuche—himself] a ransom for many." See also Acts viii. 53: "In his humiliation his judgment was taken away; and who shall declare his generation? for his life [zoe—not psuche] is taken from the earth."

In some passages "zoe" refers to this earthly life, not the eternal. See James iv. 14: "Ye know not what shall be on the morrow. For what is your life [zoe]? It is even a vapor, that appeareth for a little time, and then vanisheth away." See also Acts xvii. 25: "Seeing he giveth to all life [zoe], breath and all things." And also 1. Cor. xv. 19: "If in this life [zoe] only we have hope in Christ."

It now seems clear that "nephesh" in the Hebrew and "psuche" in the Greek refer to the person, or to the life of the person as a principle; and that "zoe" in the Greek is used when it refers to life in the sense of duration, whether it is temporal or eternal.

THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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NATURE AND GROWTH OF GOD'S KINGDOM.

WE have seen that God's kingdom is the last of the five kingdoms of Daniel ii. and vii. It is an important fact that the change from one to the other is gradual, like the change from one day, season or dispensation to another. The new one begins before the old one ends, and is the cause of the change. The Babylonish kingdom existed before it conquered the other nations and Israel, and became "the head of gold," or the first of the four beasts. So with each of the others, though they existed before they became universal, they were not counted on the prophetic line till they had conquered the others.

The kingdom of God exists in a preparatory stage an age before it is "set up" as the fifth kingdom; and we have seen that it is "set up" in the divided state of Rome, "in the days of these kingdoms," neither before nor after. It is small at first, as a "stone," and then becomes a great mountain, and fills the whole earth.—Dan. ii. 34, 35, 44.

A radical difference between the human kingdoms and the kingdom of God is that they are the embodiment of Satan's power, and rule for selfish ends, while the kingdom of God is an embodiment of his love and power, and rules for the people's good.

In an important sense the kingdom of God was manifested in the Person of Jesus. In him the divine controlled and, in due time, glorified the human. He took our nature for that purpose. And each follower of Christ is, in the same sense, a manifestation of the kingdom of God. In him God lives and reigns. And what is true of the individual Christian must also be true of the Church—the body of Christ. Because of his representative character, our Lord could truly say to the Jews: "The kingdom of God is come nigh unto you," or "The kingdom of God is within [among] you." There is no good reason for thinking that Jesus meant that God's kingdom was in the hearts of these self-righteous Pharisees. But the spirit and work of the coming kingdom were manifested in the love,

forgiveness and wonderful works of the Lord Jesus. It is gospel for us all that what is to be done in mankind *through* the Lord Jesus was done in him. He revealed the salvation of God, and gave a foregleam of the time when God's kingdom in the largest sense shall have come, which shall cause his will to be done in the earth as it is done in heaven.

It may be safely said that the first glimpse of the real kingdom of God given to men was in the Person of Jesus. The kingdom in the Jewish age was but a shadow of the real kingdom of God, just as David was a type of Christ, the true King. It would help many if they could see that all the things of the Jewish age were shadows of the higher order of things. So earthly kingdoms are in a sense typical of God's kingdom, which is heavenly or spiritual.

Some think that because the four human kingdoms of prophecy were earthly, the kingdom of God must be earthly also, and refer to Daniel ii. 44 as proof; but that verse does not mention the nature of the kingdom at all; and the New Testament shows that it is a "heavenly kingdom."—2. Tim. iv. 18. In harmony with this, we think and read of "the Heavenly Father," "the heavenly host," "the heavenly Jerusalem," and "the better country, that is, an heavenly." In Hebrews xi. 14–16, we see that the land promised to the natural seed of Abraham was not "the better country," which all the real pilgrims are to inherit; and we see no reason to think that the "heavenly kingdom" is to be in Canaan.

According to the pictorial method of Bible teaching, the earthly Canaan was a shadow of the heavenly inheritance, or perfect spiritual condition, as Egypt was a type of the unregenerate state, and the wilderness journey, the process of regeneration, which is the only way into the kingdom of God. In the future, as in the past, people can be in Canaan by either birth or emigration; but without being born from above, by the Spirit, no one can enter God's kingdom.—John iii. 3–5.

We would emphasize the truth that God's heavenly kingdom is not earthly. Jesus said: "That which is born of the flesh is flesh," which is very real and important, though temporal, and can enter an earthly kingdom; "and that which is born of the Spirit is spirit," which is also very real, being the condition of those who inherit the heavenly and eternal kingdom. Paul understood this and referred to it when he said: "Flesh and blood [that which is born of the flesh—the earthly man] cannot inherit the kingdom of God." This fact makes the change necessary, and the apostle adds: "We shall not all sleep, but we shall all be changed."—See 1. Cor. xv. 50, 51.

The condition of the first Adam, including the animal body, are very real and very useful on their own plane; and the conditions of the Second Adam, including the spiritual body, are on the higher plane. And the apostle says: "As we have borne the image of the earthly, [which is the first phase of life for all, whatever their theory about it], we shall also bear the

image of the heavenly."—Ver. 49.

Of the two bodies the apostle says: "That was not first which is spiritual, but that which is natural, and afterward that which is spiritual." Then why do some say that the earthly things are not real, and others, that only the material things are real? Paul does not teach that either the natural, or the spiritual things are not real, but says: "The things that are seen are *temporal*, and the things that are not seen are *eternal*."—2. Cor. iv. 18.

The second birth and God's kingdom are of the same nature, so that if we understand one, we may understand the other. In John iii. our Lord teaches that no one can *see* the kingdom of God till he is born from above. Like all heavenly beings, it is invisible to mortals; but if necessary it may have an earthly manifestation, as when angels appeared to Abraham and others as men in the flesh. It seems clear also that the invisible kingdom of God will have a visible representative in the restored and converted nation of Israel. But that nation and all others are to be under the dominion of the kingdom of God.—Dan. vii. 14, 27.

Some [see that Christ and the saints are to be immortal when they rule the nations, who do not realize that the immortals are spiritual, and therefore normally invisible to mortals. But those who know the Bible teaching about the ordinary invisibility and the occasional appearing of angels, and also of Jesus after his resurrection, should need no further evidence. The immortals shall be in the condition of the Father, who is "the King immortal, eternal, invisible," "Whom no man *hath seen*, nor *can see*."—1. Tim. i. 17; vi. 16.

It is not distance but their nature, that makes heavenly beings invisible to mortals. The angels of God were not far away when the prophet Elisha prayed that the Lord would open his servant's eyes, that he might see them. The mountain was full *round about* Elisha.—See 2. Kings vi. 16, 17. We are told that "The angel of the Lord encampeth round about them that fear him." If our eyes were open, we too could see what is naturally invisible. We need not think of our Lord as far away, though he ascended to the Father. "In him we live, move and have our being." When Stephen was being stoned, he saw Jesus. Paul saw him when he met him on the way to Damascus. And John saw him walking in the midst of the seven golden candlesticks—the churches. He went into a highly exalted condition.

There are three heavens, which are represented in the Mosaic tabernacle by the court, the holy and the holiest. The court was open, and had in it the altar of sacrifice and the laver, and corrresponds to the earthly life of Jesus and his followers. In Hebrews we learn that the third apartment was the type of heaven itself, where Jesus ascended to the presence of the Father. This being so, the middle apartment must represent our Lord's condition between his resurrection and ascension. (To this condition he returns.) The second and third heavens are invisible to those

outside. When angels have come to those outside, they appeared as men in the flesh. When seen in the middle heaven, as at the resurrection and ascension, they appeared in white apparel. But when they have been seen in glory, the highest condition, they appeared like fire, and mortals could not endure the sight, but fell as dead men. But in no case did the angels or Christ appear to be far away.

"The throne of David," promised to Christ, is not a locality, but a position of power as the King of Israel—the earthly throne being a type or shadow of "the throne of the Lord." God was the King of Israel even when they were under the judges; so the real throne was invisible; and when the Lord gave them kings—the earthly types—we learn that "Solomon sat on the throne of the Lord as king instead of his father David."—1. Chron. xxix. 23. "The Lord hath *prepared* his throne in the heavens [not on the earth]; and his kingdom ruleth over all."—Psalm ciii. 19. This and such like prophecies must refer to the throne of Christ that the overcomers are to share.—Rev. iii. 21.

The heavenly nature of the kingdom of God is seen in the weapons of its warfare. The earthly kingdoms, including the typical kingdom of God and the Papal hierarchy, all obtained their victories by the use of carnal, death-dealing weapons; and in some of the prophecies they are used as types of the Lord's weapons—he being spoken of as a Man of War; "But the weapons of our warfare [if we have the Spirit of Christ] are not carnal, but [yet] mighty through God to the pulling down of strongholds."—2. Cor. x. 14; Eph. vi. 10-17. It is a great mistake to think that the loving Lamb of God will change and become a revengeful murderer of men. The sword of the Spirit is the word of God. And in the future conquering ride on his white horse, leading the army of overcomers on white horses, Christ will "smite the nations with the sword that proceedeth out of his mouth," which is his word.—Rev. xix. 15-21. The more he kills in that way the better. "By fire and by sword will he plead with all flesh; and the slain of the Lord shall be many." If this is to be taken literally, the Lord Jesus must change, and come not to save men's lives, but destroy them. The requirement to heap coals of fire on the heads of our enemies is a key to the truth of the Lord's method, which is not to be overcome of evil, but to overcome evil with good.—Rom. xii. 20, 21.

The Church the Heavenly Kingdom.

It seems clear, though some deny it, that the believers in Christ in the gospel age, are in the Gospels called "the kingdom of heaven." As the Lord Jesus was the embodiment and manifestation of God's kingdom, and as the church represents Christ, in this sense it is the kingdom.

Before the Jewish age, so far as the Bible tells us, the Lord had neither church nor kingdom, but was represented by the Patriarchs, each in his time. At Jacob's death the twelve tribes were organized into a nation. On condition of obedience, it was to be "a holy nation," "a

kingdom of priests."—Exod. xix. 5, 6. In this it was a type of the Church of Christ, (the eklesia—called out of the world in the gospel age), of which the apostle said: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."—1. Pet. ii. 9.

The church has two phases, related to the gospel and millennial ages. One is preparatory and the other is perfect. Many, seeing that the church is sometimes called the kingdom, hold that it was "set up" at Pentecost and make little use of the Scriptures that speak of the kingdom as an object of hope to them that love God and are faithful to the end. And others, who see that the kingdom is not "set up" till the return of Christ, have no use for the Scriptures that speak of the Church in the gospel age as the kingdom. But it seems clear that the kingdom must exist before it could be "set up," or placed in power over the nations. We believe that it began to be developed at the first advent; that its foundation was laid at the death and resurrection of Christ; and that at Pentecost, by the Spirit which he sent from the Father, the foundation stones were prepared for their place on the "Rock." Before that, when Peter confessed Jesus' divine Sonship, He said: "On this Rock I *will* build my church," and gave Peter "the keys of the kingdom of heaven."—Matt. xvi. 15-19. Here the church and the kingdom are used interchangeably. At Pentecost Peter used a key, and opened the door to the Jews, and the Lord added thousands to the church. Afterward Peter was sent for and opened the door to the Gentiles (Acts x.) and the work has been going on ever since. This about Peter and the opening work does not set aside the fact that Paul received and revealed the special truth that the Church is the body of Christ, called out in this age for a special purpose.

One of the names which Paul applies to the church is "the Temple of God." In the mind of the Architect, it may be said to be in the process of construction, but practically, the stones are being prepared in the earthly quarry, that in due time, like the ancient temple of God, which was the type, it may be built up, and then filled with the glory of God.—1. Kings vi. 7. This church, temple or kingdom is spoken of as being in existence in the gospel age, but according to the type and other Scriptures, the stones (the members of the church) remain in the quarry until the Lord comes and receives them to himself, and glorifies them, and thus "sets up" his kingdom in power to give life and light to the nations.

All this seems clear if we discriminate between the process of the development of the kingdom in the gospel age, and its perfection, when it is "set up" in power, no longer to suffer, but to reign. The "counterfeit" church or kingdom existed a long time before it was given a seat on the Beast.—Rev. xvii. Till then, it did not have power over the nations. So the true Church exists a long time in preparation, but is not "set up" until it is united with the King of all kings by the marriage. Before that they

suffer with Christ, but afterward they shall reign with him, and have power over the nations.

The Church does not suffer and reign at the same time. "If we suffer [with him now], we *shall* reign with him."—2. Tim. ii. 12. Our Lord says: "Hold fast till I come. And he that overcometh, and keepeth my works to the *end*, to him will I give power over the nations."—Rev. ii. 25, 26. The body must share the sufferings of the Head, as well as the glory to follow.—1. Pet. i. 11. The trial and the suffering of the church began at Pentecost, when she received the Spirit—the earnest of the inheritance, and the glory begins at the marriage. Then she shall reign with Christ.—Rom. viii. 17.

It is a strange mistake many are making to claim that the afflictions of life are not real, and that they are useless. It is true that the apostle says that the sufferings of this present time are not worthy to be compared with the coming glory; but he also shows that the afflictions "work for us a far more exceeding and eternal weight of glory."—2. Cor. iv. 17, 18. Then the "temporal" afflictions are both real and useful.

Paul, in Colossians i. 13, speaks of believers as having been translated into the kingdom of God's Son. In all things the Son represented the Father. We have seen that our Lord, in what he said to Peter, used the words "My church," and "the kingdom of heaven," as the same; and that Peter used "the keys of the kingdom" when he preached the first gospel sermon to both the Jews and the Gentiles. It seems clear that our Lord in several of his parables spoke of the church in the gospel age as "the kingdom of heaven." The wheat and tares, the good and bad fishes, and the wise and foolish virgins, refer to two classes in the church, and not to the church and the world, as many think. In the parable of the wheat and tares, which ends with the harvest of the gospel age, it is "the kingdom of heaven" that is spoken of. The good seed are "the children of the kingdom." At the end of the age the tares are gathered "out of his kingdom;" and then the righteous, free from the influence of the tares, "shine forth as the sun in the kingdom of their Father." It is the kingdom through it all. And it is "the kingdom of heaven" that is likened to the virgins that went forth to meet the bridegroom—clearly a movement in the church in reference to the Lord's return.

We have seen that Paul speaks of believers as being in the kingdom.—Col. i. 13. John speaks of himself and his companions in suffering as being in the kingdom of Jesus Christ.—Rev. i. 9. But because the church in its premature condition is called the kingdom, we should not overlook the fact that the perfect kingdom is future—an object of blessed hope. James tells us that God has chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him; Paul speaks of his hope of being preserved unto the heavenly kingdom; and Peter says that those who add the seven graces to their faith shall have an abundant entrance into the everlasting kingdom.

To see the preparatory and the perfect stages of the same kingdom would remove much contention among Christians at different points of view. Those who claim that the church is the kingdom and those who claim that the kingdom was to be "set up" at the end of the gospel age are both right. One is the preparatory, and the other is the perfect. In this age Christians have the "earnest" of their inheritance, but in the future they will have their full inheritance.—Eph. i. 13, 14; Psalm ii. 8. "Then shall the righteous shine forth as the sun in the kingdom of their Father," and the nations shall walk in its light and be blessed.

Of this kingdom of God Jesus was the personal embodiment and manifestation. As one with him, it finds expression in the church; and the blessing in due time reaches the world. The victory wrought out *in* Christ over all the powers of darkness, will in due time be wrought out *by* him in all the world. When the kingdom is fully come, the final result will be that God's will shall be done in earth as it is done in heaven.

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Elisha Heals Naaman the Syrian.—2. Kings v. 1-14.

(Lesson for April 2.)

GOLDEN TEXT.—"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—Isa. xlv. 22.

INTRODUCTION.—This lesson, in addition to its interest as a story, is an illustration of the truth about sin and the gospel of salvation. This miracle was done outside of Israel.

I. NAAMAN'S LEPROSY.—Ver. 1. Naaman was the captain (commander) of the Syrian army, under the king Benhadad II. He was a great man with the king, because by him the Lord had given victory to Syria. He was a brave man; but with all his greatness in power, honor and bravery, he was a leper. Leprosy has been regarded as an incurable disease, and as such it is a type of moral uncleanness. It is worthy of notice that his disease led him to the true God. So sin and its effects lead to the knowledge of the love and mercy of God our Saviour, through Jesus Christ.

II. A MAID'S INFLUENCE.—Vs. 2-4. The Syrians had taken captive a little maid from Israel, and she waited on Naaman's wife. She knew that Elisha was God's prophet, and she expressed a wish that her master were with him that he might be healed of his leprosy. Here was simple faith in God's power to heal. What she said was reported to Naaman. He may not have believed, but he was, at least, interested.

III. APPLYING TO THE WRONG MAN.—Vs. 5-7. The maid's report was also carried to the king, and he urged Naaman to go at once, and proposed to give him a letter to the king of Israel. He probably thought this the best way to reach Elisha. Naaman started for Samaria, and took with him a rich present of silver, gold and raiment—worth $80,000 or more. This present expressed the dignity of Naaman, and his

(*Continued on page 89.*)

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☞ WILL those who want the bound volume of the HOPE for 1910 please let us know as soon as possible, that we may know how many to have bound? Price, postage paid, $1.15.—EDITOR.

EDITOR'S APPOINTMENTS

Almont, Mich., March 19.

Detroit, Mich., Mar. 26. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Union Church on Town line, about three miles south-east of Peck, Friday, March 31, at 7:30 p. m.

Peck, Mich., Apr. 1, at 7:30 p. m. and on Apr. 2, at 10:00 a. m.

Yale, Mich., Apr. 2, at 3:00 and 7:00 p.m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 87.*)

appreciation of the proposed healing. This was just like sinners generally, wanting to do something to merit salvation. He brought the letter to the king of Israel. It assumed that he would heal the leper. Having read it, the king rent his clothes, saying: "Am I God, to kill and make alive?" He knew that God alone could heal this man, but he had forgotten that God had a representative in Israel. He thought the king of Syria was seeking a quarrel with him.

IV. ELISHA PROPOSES TO HEAL.—Vs. 8-10. When the prophet heard of the visit, and what the king had said and done, he sent to him, asked why he had rent his garments (an expression of trouble), and told him to send the leper to him, and he would know that there was a prophet in Israel. So Naaman, with his company, came to the door of Elisha's house. He may have expected some demonstration suitable to his position; but the prophet simply sent a message to the leper, that he should go and dip himself seven times in Jordan, and promised that he would be healed. The river was twenty-five or thirty miles away. This command was a severe test on Naaman. The requirement was so simple and easy that there was no need of refusal; but

V. NAAMAN WAS ANGRY.—Vs. 11, 12. He was vexed because the prophet did not come out, pray aloud to his God, and apply his hand to the leprosy. It touched his pride because his official dignity was not duly respected, and because Abana and Pharpar, the rivers of Damascus, were not preferred to the river of Israel; and he turned away in a rage. This is the way many have felt about the simple conditions of the gospel. But the man's pride did not help him. He was still a leper.

VI. THE LEPER HEALED.—Vs. 13, 14. Naaman's officers reasoned with him, and quieted his anger. Their argument was that as, if the prophet had said to do some great thing, he would have done it, then why not do it when he said, "Wash and be clean?" Then he did as Elisha had told him, and he was healed. The first state was natural pride; the second was humility. The power was not in the place, nor in the water, nor the dipping, but was from God; and faith that led him to obey was the necessary condition. The gospel condition is believe and obey. "To obey is better than sacrifice," or any great thing a man can do. (Read the rest of the chapter.)

Elisha's Heavenly Defenders.—2. Kings vi. 8-17.
(Lesson for April 9.)

GOLDEN TEXT.—"For he shall give his angels charge over thee, to keep thee in all thy ways."—Psalm xci. 11.

INTRODUCTION.—The sons of the prophets who lived with Elisha felt that the house was too small, and persuaded him to go with them to the Jordan to cut timber for another house. While there, a borrowed axe fell into the water, and the prophet caused the iron to swim. This miracle did not change the natural law, but there was an exercise of God's power, which is greater than the law. Nothing needful *is too little for God's notice and care.*

I. ELISHA TELLS OF THE KING'S PLAN.—Vs. 8-12. Once more the king of Syria made war on Israel. He told his officers of his plans, and Elisha knew what was in his mind, and warned the king of Israel, so that the king of Syria failed in his plans. This occurred several times, and it was very perplexing to the king. He thought there must be some traitor in his camp. He called his officers together to learn if possible who was the guilty one; but one of them understood, and explained that Elisha told the king of Israel what the king of Syria said in his bed-chamber. It is important to be on the Lord's side—the right side—even in war.

II. ELISHA'S DEFENDERS.—Vs. 13-17. The king of Syria determined to stop

Elisha's communication with the king of Israel. Being told that the prophet was in Dothan, he sent a great host by night and encompassed the city. He wanted to make Elisha a prisoner. Why did he not think that the power which enabled the prophet to read his other plans, could also make this one known to him?

Elisha's servant was up early in the morning, and seeing the great army around the city, he was alarmed, and said to Elisha: "Alas, my master! how shall we do?" Elisha knew that they were surrounded by an invisible host of protectors, and said to his servant: "Fear not; for they that be with us are more than they that be with them." Then he prayed that the Lord would open the eyes (he was not physically blind) of the young man, that he might see. And the Lord opened his eyes, and he saw the heavenly host round about them. He saw what was naturally invisible to mortals. These angels appeared in the same form as the Syrian enemies. The angels are not the disembodied spirits of men, but an order of beings that existed before man, and are used as ministering spirits for the heirs of salvation.—Heb. i. 14; ii. 1-9.

Read verses 18-23, and see how the Lord again answered Elisha's prayer, and enabled him to capture an army. It was not for revenge that he prayed. The after treatment of these prisoners suggests the gospel method of dealing with enemies. He would not kill them, but had them fed and sent home. For the time, it put an end to the war. (See Rom. xii. 20, 21.)

Nearly all the great forces of nature are invisible. God's angels are naturally invisible. The kingdom of Satan is invisible, and so is the superseding kingdom of Christ, even as God's kingdom was invisible when Israel had no earthly king. Things are no less real because invisible. All the invisible forces have their own method of manifestation.

The ministration of angels is plainly brought to view in the Bible; and God's purpose cannot be frustrated by any created power. Elisha did not rule God by his prayers; but God ruled and controlled Elisha, so that his prayers and actions were in touch with God's will and purpose. So it is with all whose prayers are answered.

EXTRACTS FROM LETTERS.

Hope to Help.

DEAR BRO. PATON:—Please continue sending me the HOPE, as I would not like to be without it. I have been a free reader quite a while, but I hope soon to be able to help in the good work. It is one of my greatest pleasures to receive the paper, and I hope it will benefit many others as it has me. May the Lord help you to carry on the good work.—C. T., Llano, Tex.

An Earnest Christian.

BRO. PATON:—I inclose a dollar for the blessed paper—the HOPE. One by one we are passing away. My cousin, Mrs. Hudson, who has taken the HOPE for twenty years, who lived near me, has passed on to her reward. She was interested in your writings, and an earnest Christian. She lived up to her belief, and was a helper to all near her. Fading away, like the stars of the morning, losing their light in the glorious sun, so do we pass from the earth and its toiling, only to be remembered by what we have done.—M. M. Bliss, New Milford, O.

Read Every Word.

DEAR FRIEND AND BROTHER:—Inclosed you will find a dollar to renew my subscription to the HOPE. I have neglected sending sooner, and thank you very much for continuing to send the paper. I read every word of each issue, and feel that I could not do without it.—Yours in the faith, J. H. H., Walton, W. Va.

Very Consoling.

DEAR BRO. PATON:—I am sending you $1.50—a dollar for my HOPE, and the balance for tracts which I ordered some time ago. I am getting old, and do not earn much, but I try to work some every day. But my faith in God and his purpose to reconcile *all* to himself in the ages to come is strong and very consoling. It is my constant thought day by day. I have been in the Restitution faith nearly twenty five years, and am still strong and confirmed in this great hope.

The following lines came to my mind on the death of my daughter (14 years old) when I was just beginning to see Restitution doctrine.

We laid our dear one silently away,
Awaiting the summons at the last great day.
She returneth to her mother earth,
Waiting there for another birth.
When God will quicken to life again,
The earth will no more cover her slain.
Her life is suspended for a while, but, alas!
She will be remembered along with her class.
For He is the God of order, we know,
And remembers us all wherever we go.
He is not straitened to know what is best,—
Takes care of the wayward along with the rest.

W. S. COVEY.

Great Joy.

DEAR BROTHER:—I have only had the pleasure of reading a few numbers of your little paper, but it has given me great joy to find that you stand for the broader, deeper truth, and thus exalt the loving purpose of God and the mission of Jesus Christ, "who will have all men to be saved, and to come to the knowledge of the truth." May your paper continue to go as a messenger bringing fuller light and deeper joy to many hearts and lives.—Yours in the blessed hope, C. E. H., Newtown, N. B.

What a Glorious Thing.

DEAR BRO. PATON:—I inclose a dollar for the HOPE for W. P., a brother in our belief. He commenced to read Russell, and then your writings, and is now a believer in Christ as the Saviour of the whole world. What a glorious thing it will be when the whole creation is redeemed from death, and all will have the new life of Christ, "Who is the Saviour of all men, especially of them that believe;" Who "came to seek and to save that which was lost."—Yours in the Lord, G. W. T., Otsego, Mich.

Thankful for the Hope.

DEAR BROTHER:—I wish to thank you for your kindness in sending the HOPE to me so long. I can assure you I have got lots of food from it, and I should miss it more than my two meals per day for the body, which I practice: and as I enjoy better physical health without breakfast, and eating fish instead of meat, so I believe I also enjoy better spiritual health to read your paper and the blessed word of God. I have a dollar that I have laid aside by tithe, and I feel the Lord would have me send it to you.—Yours all for Jesus, C. H. P., Auburn, Me.

The Mystery of Iniquity.

DEAR BRO. PATON AND THE HOPE FAMILY:—I am much interested in the HOPE for February 1. I think I can use some extra copies, and inclose money for the same. The leading article, "The Five Kingdoms," is clear. It almost seems strange that more cannot see (they will), when "one like the Son of man came with the clouds of heaven * * and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him;" that then "All dominions shall serve and obey him;" and that this is the smiting, crushing process, by which the stone of chapter II. "shall break in pieces and consume all these kingdoms, and it shall stand forever."

But you have made it so plain that it needs no comments; but on some side lines I wish to comment briefly. You say: "We believe this horn represents the Papacy as a civil government—not the Catholic Church." This fine distinction meets my full approval. The fallen church is likened to a fallen woman (Rev. xvii.) and we believe Paul refers to this in 2. Thess. ii. 3, where he depicts the "falling away," and the revealing of "the man of sin," "who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God."—Ver. 4. Thus we see the falling of the woman(church) and the exaltation of "the man of sin," (civil power.)

Now, the main thought I wish to bring forth on this line is that the "man child" of Rev. xii. is also "the man of sin." That the child that was "caught up to God and his throne," is none other than he who "sitteth in the temple of God shewing himself that he is God,"—ruling all nations with a rod of iron, etc."

It appears quite clear to me that this pregnant woman is the early church, within which Paul said "the mystery of iniquity doth already work." This "mystery of iniquity" was the rising demand and desire within the church for civil authority, and the Dragon (Rome) opposed.—Ver. 4. But finally this demand for civil authority becomes crystallized in a great movement to that end. Then the woman (the church) flees to the wilderness, co-incident with which we have the "war in heaven;—contention for authority between the Dragon (Pagan Rome) and this rising Papal power; the result of which is the casting out of the Dragon, and the seating of the fallen church—the civil authority of which is the "man of sin." Note, the Dragon is not killed, but cast down to the earth. We see it still in chapter xvii., but under control of the harlot woman, during the "wilderness" period, when the true church and "the remnant of her seed" are persecuted.

But someone will ask, How about the "loud voice" of verses 10–12? Well, please bear in mind that a counterfeit church could make as much noise and as loud a boast as a true one, the more especially since "There was given to him a mouth speaking great things and blasphemies."—xiii. 5.

The war was in "heaven;" the Dragon was cast out of "heaven." In this chapter "heaven" means the ruling powers, or government. The war was a contest for authority, and since the apostacy wins, and casts the Dragon down to the earth, they raise up their voice in triumph "in heaven," (authority), and make their loud boast. But, brethren, it is but a counterfeit triumph and a counterfeit boast after all.

Just a thought or two in regard to Isaiah ix. 6. No doubt, as you say, the names in this verse refer to Christ's progressive work. "His name shall be called, etc." would seem to indicate that he will be recognized such as the names signify, as the work develops. During his life in the flesh he was the Wonder-Worker—"Wonderful." Now he is our "Intermediator," "Advocate with the Father," "Counsellor." When he comes to judge "The Mighty God;" in the regeneration, co-incident with and following the judgment, "The Age-Abiding Father." When he shall deliver up the kingdom to God the Father, becoming second to the Great King, he will then be "The Prince of Peace."—Yours in Christian love and fellowship, Myron R. Vincent, Croswell, Mich.

Could Not Spare It.

DDAR BRO. PATON:—I want to thank you for sending the HOPE to me so long after my time had expired. I think I could not spare a copy, yet I have been careless and neglectful. You

will find inclosed a dollar for another year; and I hope you may be spared to proclaim the blessed truths.

There has been a great deal of sickness and death here this winter. You will remember our near neighbors, Bro. and Sister Snyder. Their only daughter, Mildred, died Feb. 28. She was a Christian girl and her loved ones cannot mourn as those who have no hope.

Also Sister Boody was laid away March 4, after a long illness. She was baptized by Bro. Clapp in 1907. Sister Moist has been very sick for several weeks, but we all hope for her recovery.

I close by wishing you and the HOPE family health and happiness, especially the old and shut in ones. It must be hard for them. I am glad the HOPE can be sent to some who are not able to pay for it. I like to read their good letters. I remain a sister believing in him who is the Saviour of all, especially them that believe, Mrs. Kimler, Albion, Mich.

Helped and Blessed.

DEAR BRO. PATON:—Please find enclosed a dollar to renew my subscription for the HOPE. I should miss it very much if I did not receive it. I think it gets better as time goes on, which reveals the Spirit's teaching. May you have health and knowledge to go on with the good work our Father has given you to do. I have been helped and blessed many times by your teaching.—Yours in the faith, Mrs. R., Winnepeg, Man.

Thankful to God.

DEAR BRO. PATON:—Find inclosed one dollar for the HOPE. I like it very much. I thank God I can have it to read. I feel that the hope we have that all will be saved in due time is a great blessing. I wish you and your family health and prosperity.—Yours in Christ, Mrs. D. S., Albion, Mich.

EUPHRATES—TYPE AND ANTITYPE.

JOHN says: "And the sixth angel poured out his vial upon the great river, the Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."—Rev. xvi. 12.

What is here meant by the Euphrates? Is it to be understood literally, or figuratively? If we can answer this, we may know what is meant by its waters being dried up.

There is a literal river Euphrates. It rises in Armenia, in Turkey, flows south, and empties into the Persian Gulf. It is called "*The* River," being preeminent in Asia. It is the fourth river named in Genesis ii. 10-14, and is mentioned about twenty times in the Old Testament. John speaks of this river twice, in Revelation ix. 14 and xvi. 12. If it means the literal river in the Old Testament, does John necssarily mean the same thing? Some think so, being sticklers for the literal interpretation of prophecy. If John refers to the literal river, then should we not expect the literal water of that river to be dried up? If the literal water is not to be dried up, we would infer that John did not mean the literal river, but that he used it to represent something else.

Some prophetic interpreters think the Euphrates is here used to represent the Turkish or Mohammedan power, and that the drying of the water means its complete overthrow. Some of them anticipate the restoration of Israel in connection with that drying of the waters, and some look for their destruction, with all other nations. Both classes look for the literal and visible return of Christ to the earth, and also the literal and visible resurrection of some or all of the dead, in connection with this impending crisis.

Such expectations are naturally exciting, and interest in prophetic study is more commendable than the very

common indifference. But there is danger in expecting too much in the immediate future, and even in looking for what will never come in the way it is expected. The reaction resulting from disappointment because of wrong expectations is very discouraging, and tends to indifference. It is important to be watching, and to have a correct view of what is past, and what is yet to come, and how prophecy will be fulfilled.

We fully believe that the Turks will lose their hold on Jerusalem when "The Times of the Gentiles" are fulfilled.—Luke xxi. 24. And things in Turkey and in reference to Israel seem to be rapidly moving toward such a climax. But we see no reason for thinking that the Mohammedan power is represented by the Euphrates, and that its overthrow is represented by the drying of its waters. This view does not seem to be in harmony with the symbolism of prophecy. If John does not mean the literal river, why say he means Turkey?

The literal city of Babylon was the capital of Chaldea, and the river Euphrates flowed through the city and was an important source of its revenue and strength. The nation of Israel were captives in Babylon till Cyrus delivered them. The city was taken by means of drying the river—turning its water in another channel dug for the purpose. On the night of Belshazzar's drunken revel (Dan. v.) the army of Cyrus came into the city through the bed of the river, "the two-leaved gates" leading from the streets to the river having been left open.—Isa. xlv. 1. Thus the drying of the river which had been Babylon's strength caused her fall.

Do we not know that literal Babylon, which held Israel in bondage, is used to represent the mystic Babylon of Revelation? She is described both as a woman and a city. John "saw a woman [church] sit upon a scarlet-colored beast, * * having seven heads and ten horns,"—[the Roman Empire]. That was the union of the Church and State, with the Church in control. The Church is here called Babylon.—See xvii. 3-6.

The heads of the beast on which the woman sat are explained as having two significations: (1) They are "the seven mountains on which the woman sitteth;" and (2) They are seven successive kings, or forms of Roman government, after it was recognized in prophecy as the fourth beast.—Vs. 9, 10. Rome is the seven-hilled city, which is the capital of the Roman Empire, with its ten divisions, represented by the ten horns. "And the woman which thou sawest is that great city which reigneth over the kings of the [Roman] earth."—Ver. 18.

This woman-city is described as the one that sitteth upon many waters.—Ver. 1. The same was true of the literal Babylon.—Jer. li. 13. The literal city being a type of the mystic city, it seems necessary that the waters on which they sat should be related as type and antitype. The literal city sat on the literal river Euphrates, and the antitypical city sat on the antitypical "waters,"—explained to be "the peoples, and multitudes, and nations and tongues,"—that is, the "Christian nations" of Europe—the ten divisions of the Empire over which this woman-city (the Church) ruled. It seems evident that the river Euphrates represents these "Christian nations."

As the literal Babylon fell by the water of the river being turned in a new channel, so the mystic Babylon falls by the influence of these nations being turned in another direction. It seems to be a fact that the nations of Europe, which sustained the Papal Church during the 1260 years of her supremacy, have, since the close of the eighteenth century (where the time of the end began) turned against her.—Rev. xvii. 16.

The judgment of the woman, according to this prophecy, is during the reign of the sixth head of Rome (when "Five are fallen, one is, and the other is not yet come,") or from 1800 to 1870.—Ver. 10. Since Victor Emmanuel, in the latter year, took possession of Rome, the Church has had no civil power there. The pope has been like a prisoner in the Vatican. Catholic writers deplore this loss of power. The "Church" may increase in numbers, but the days of her supremacy in government is past. The "waters" that sustained the "woman" have been dried up, and she has lost her seat on the beast.

With due respect for the opinion of others, we believe that the river Euprates represents the "Christian nations" of Europe, and that the drying of its waters has to do with the fall of mystic Babylon, and not the fall of Turkey. And as the literal Babylon and Euphrates are typical of the mystic Babylon and the waters on which she sat, it appears evident that the literal "kings of the east," (of the sun-rising), who succeeded Babylon in power, represent those who are to rule after the oppressor is destroyed. Daniel vii. 25-27 shows that the dominion is to be transferred from the oppressive power to Christ and his saints. They are the antitypical "kings of the sun-rising." This interpretation is in harmony with the truth which many see, that Cyrus is a type of Christ—the great Deliverer. (See Isa. xliv. 26-28 to xlv. 1-4.)

QUESTION BOX.

Questions and short answers are solicited.

Question 8.—What is meant by the tree of life in Rev. xxii. 2?—Harb Lee.

Answer.—The Wisdom of God is a Tree of Life. Christ is the Wisdom of God.—1. Cor. i. 24. John i. 4 says: "In him was life, and the life was the light of men." Proverbs iii. 18 tells us that "She [wisdom] is a tree of life to them that lay hold on her, and happy is every one that retaineth her."—Mrs. F. L. Faust.

Question 13.—What life did Jesus lay down?—S. Trowbridge.

Answer.—Proverbs viii. 23, 30, 31, tell us of the life with the Father. He was daily his delight, rejoicing always before him. But it appears to me that it was the *glory* of that life that he laid down, according to John xvii. 5: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."—Mrs. F. L. Faust.

Question 17.—What is "the Mark of the Beast" of Revelation xiii. 16?—S. Striffler and Mrs. Agnes Dilworth.

Answer.—As I understand the prophecy, the enforcement of the decree of the two-horned beast has not come to pass yet. The mark of the beast is the change the beast has made in the law of God—what Webster calls "The Moral Law," written by the finger of God on two tables of stone, and delivered to Moses. To do what the beast requires constitutes the worship of the beast and his image—the worship of apostate religion.—Rev. xiv. 9-11. He that refuses to comply with these demands, exposes himself to the severest penalties which human beings can inflict.

The figure of a mark is borrowed from an ancient custom. Says Bishop Newton (Dissertations on the Prophecies, London, One Volume Edition, page 546): "It is customary among the ancients for servants to receive the mark of their master, and soldiers of their generals, and those who were devoted to any particular deity, of the particular deity to which they were devoted. These marks were impressed on their right hand on their forehead, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or in the name disguised in numerical letters, according to the fancy of the imposer.

"Prideaux says that Ptolemy Philopator ordered all the Jews who applied to be enrolled as citizens of Alexandria to have the form of an ivy leaf (the badge of his god, Bacchus) impressed upon them with a hot iron, under pain of death. (Connection, Vol. II. Page 78.)"

We cannot explain in detail here. The mark as literally used signified that the person receiving it was the servant of, acknowledged the authority of, or professed allegiance to, the person whose mark he bore.

The mark is the mark of the papal beast. To receive the mark in the forehead, is, we understand, to give the assent of the mind and judgment to his authority in the adoption of that institution which constitutes the mark. The penalty attached to a refusal to receive the mark, is a misfortune—the forfeiture of all social privileges, a deprivation of the right to buy or sell. Against receiving the mark, the third angel's message of Revelation xiv. 9-12 is a most solemn and thrilling warning.—J. W. Jones.

Question 22.—What is meant by the great gulf?—Luke xvi. 26.—Mat. White.

Question 23.—What is meant in Revelation iii. 1: "He that hath the seven Spirits of God?"—Mat White.

Question 24.—What is implied in what has been translated "saved" and "damned," in the New Testament?—Ira K. Frankenburger.

Answer.—Young's Concordance defines "damned," or "condemned," as meaning "To be judged down;" and "saved," as meaning "To be made and kept sound." They are related to each other as the law and the gospel. The law condemns the sinner, and the gospel saves him. By the sin of one man the judgment came on all to condemnation; and by the righteousness of one came justification.—Rom. v. 16-19. To be saved in the gospel sense is to be freed from condemnation and from the sin that caused it. The word "justified," as Paul uses it, means the same as salvation. Sinners, being condemned by the law, cannot be saved by it, but are "justified freely by his grace."—Rom. iii. 20-25; Eph. ii. 8-10.

All were justified by Christ's death and rose with him.—Rom. v. 10; 2. Cor. v. 14-16. R. V. But until the truth is believed, it is the same in experience as if it were not true; condemnation practically abides. He that believeth not is condemned; but it is the Spirit's work to apply it to all. When the gospel is believed it is called being "justified by faith." Then faith works by love, and the process of being made right (which is practical salvation) goes on to perfection. At first we are counted "complete in him," and at last we shall be like him—perfect as he is perfect.—J. H. P.

Question 25.—In speaking of our being in the "Harvest" of the gospel age, I have been called to show where the Scriptures teach that we are in it. They will not accept of anyone's personal ideas or argument, but only "Thus saith the Lord." Can you give me a few Scriptural quotations?—A. D.

Answer.—There is no direct "Thus saith the Lord" that the harvest of the age began at such a time, and that the Times of the Gentiles will end at such a time. If that were the Lord's method in prophecy, it would all be known without searching and comparing Scripture with Scripture. The evidence that locates the gospel harvest is of the same kind that located the Jewish harvest—"the day of the Lord's visitation," which the Jewish people knew not.—Luke xix. 44. Neither harvest can be located except by a harmonious combination of prophetic evidence. I do not claim to be a prophet, nor an infallible teacher; but if those who want to know the truth on this subject will take DAY DAWN and read the chapters on "The Times and Seasons," "The Two Dispensations," "The Times of the Gentiles," "The Lord's Coming," and "Trumpets and Voices," they will find what I regard as a harmonious combination of Scriptural evidence of the truth of our claim. But if they will not read, they will not know. It is just as easy to stumble over the Lord's Presence now as it was of old.—J. H. P.

Question 26.—What was the nature of the wrath of God poured from the vials on the earth?—Rev. xv. 8.—A. S. Jones.

Question 27.—What is meant by Psalm lvi. 8.—"Put thou my tears into thy bottle?"—A. S. Jones.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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THE SEVEN TRUMPETS.

In answer to a request I write the following.

I believe that the seven trumpets of Revelation belong in the gospel age, that they are not literal, and that their sounding, or fulfillment, are the events by which the dominion of the fourth kingdom of Daniel ii. and vii. is to be broken. The trumpets all have voices, and sound in succession.—Rev. viii. When four of them had sounded, the angel said the last three would bring "woe" to the inhabitants of the earth.—Ver. 13.

After the reign of Constantine, the sovereignty was divided into three parts; hence the expression, "the third part of men," referring to the third part of the empire under the scourge. Under the first four trumpets, the two western parts of the empire were scourged. Under the fifth and sixth, (Rev. ix.), Roman dominion in the east was subverted. But during the sounding of the seventh or last trumpet, "the seven last plagues" fall on the prophetic earth, Babylon falls, the Times of the Gentiles end, and the nations come under the dominion of Christ.

I have seen nothing on this subject better than the little book published in 1838 by Josiah Litch. From this point of view, the first trumpet sounded in the events under Alaric, the Gothic chief, who commenced the scourges on the empire, and called himself "the scourge of God." The second trumpet was fulfilled by the events under Genseric, whose attacks were mostly from the shores of Africa, and on the water. The third was fulfilled by Atilla, who first attacked the empire in the east, and then suddenly, like a falling star, invaded the west. Under the fourth, a third part of the empire was extinguished; and by these four the empire was divided into ten parts. This has been called "The Decline and Fall of the Roman Empire."

We have seen that the last three are called "woe" trumpets. The fifth began to be fulfilled by the Saracens (Mohammedans), when Othman, with an army like "locusts," with stings like "scorpions," invaded the Roman empire, in July 27, 1299, and ended in July 1449,

the time being called "five months," which on the year-day plan is 150 years. At that time the possession of the eastern part of the empire virtually ended, though Constantinople did not fall till two years later. But in 1449, Constantine Deacozes took the throne by permission of the Sultan; and it is thought that this meets the conditions of the prophecy, as the eastern part of the empire was not to be destroyed under that trumpet. They were not to be "killed," (politically), but "tormented." During that 150 years the Saracens taxed, robbed, and murdered the people at their will, and the government at Constantinople could not protect them, and yet taxed and oppressed them for its own support, until finally the people desired political death —that is, that their own government might perish, so that they might only have to serve one set of masters.

That the government did not fall, but that the Saracen chief should permit a Christian emperor to take the throne when he could have prevented it, seems strange until the conditions are seen. The East had long been urging the "Christian nations" to come to their aid, and save them from the Turks; and the western powers were continually promising them help, but on account of troubles at home did not send it. Still the Saracens, fearing such interference, were held in check. But the time was near for this restraint to be taken away—when the four angels (winds or warring elements) which had been bound, or held in check, by the great river Euphrates —the Christian nations of Europe —the "waters" on which Mystic Babylon sat (Rev. xvii. 15)—were to be let loose—the fear taken from the Mohammedans—so that the sixth trumpet might sound.

"And the sixth angel sounded;" and the warring powers which had been held in check by the Christian nations, were loosed. And the second "woe" was brought on by the Turkish or Mohammedan power—prepared "for an hour, a day, a month and a year [on the year-day plan, 391 years and 15 days], to slay the third part of men, that is, of the empire. This trumpet brought not merely "torment," but political "death," just what the people wanted. Freed from the dread of the Christian nations, the Mohammedan power for that long time held the control in the East—that is, from July 27, 1449 to August 11, 1840. At that time the Sultan yielded to the demand of the combined fleets of the allied powers of the West, and signed an agreement which gave the control of the empire into the hands of the Christian nations of Europe. The independence of the Turkish empire virtually ended there, and the sixth trumpet ceased to sound.

I understand that the trumpets are closely successive, and therefore that the seventh began where the sixth ended, and will last, at least, to 1915, where the Gentile dominion over Jerusalem ends. But for some reasons I think this trumpet may last through the millennium—covering the conquering reign of Christ and the resurrection of all the dead.

Most people will admit that six of the trumpets are not literal, but

are fulfilled by loud (important) events, each covering considerable time. I believe this is true also of the seventh or last trumpet, and that some of its very impressive events are now making men's hearts fail them for fear, and for looking after what is coming on the earth. This fear is partly because they do not understand what these things mean, nor what will be the result. I believe the "woe" of the seventh trumpet is the shaking, confusion and trouble now coming on the world—the day of wrath on the things and conditions that must be destroyed.

The event with which the seventh trump begins to sound is the proclamation that the kingdoms of this world are to become the Lord's, coupled with the truth about the angry nations (not yet converted), the time of trouble and the reward of God's people—prophets, saints and them that fear his name, small and great—and the destruction of those that corrupt the earth.—Rev. xi. 15–18. This has been the underlying truth in what is known as "the Advent movement," which seems to be foregleamed in the tenth chapter. It had started in a small way by the study of prophecy before 1840, but the clearly marked ending of the sixth trumpet, to which reference has been made, gave the movement great power. We do not need to endorse its mistakes, which were based on tradition concerning the manner and object of the Lord's coming; but I believe the movement was of the Lord, and a fulfillment of prophecy.—Matt. xxv. 1–10.

"The trump of God now sounding!" Yes, I believe that those who have ears to hear can hear the sounding of the seventh trumpet; and that "the voice of the archangel" is heard in the events under his direction. He is Michael (not Christ), and stands for Daniel's people—the Jews—as Christ stands for the Church; so the time of trouble on the nations and the restoration of the Jews are due here.—Dan. xii. 1.

The Jews have been coming to front for many years. Their leading financiers have been called "the money kings of the world." Their ability and wealth give them great influence. Lord Beaconsfield, who was for considerable time the Prime Minister of England, was a Jew. By his influence in the Berlin Congress in 1878, the way was legally opened for their return to their own land; and the movement began; and they have been greatly mixed with eastern affairs ever since. Both the "fishers" and the "hunters," (Jer. xvi. 16), have been at work—the fishers to attract them by the open door, and the hunters to drive them by persecution. I believe that the modern Zionist movement is one of the providential things of our day. And we had better not deceive ourselves, as some are doing, with the idea that Israel will find their homeland in America. Every true Hebrew knows better. Their prophets clearly show that they are to be restored to the land that God gave to their fathers; and the late modification in the government of Turkey, and the changes going on in Palestine, are pointing in the direction of the fulfillment of the prophecies.

On this subject faith is turning to sight.

I believe that in the midst of these events, the Lord comes, is present in the middle heaven to receive his saints, and begins his reign, which has reference to Israel, the Church and the World. For many reasons I believe we are "in the days of the Son of man." The restoration of Israel is not due before his coming, but under his direction as King. And yet to the masses the coming of the Lord and his day is "unaware," or "as a thief in the night."

Notwithstanding all the obstacles, drawbacks, and opposition, I believe the Lord is now working to restore Israel, unify his Church, and bring the Nations under his dominion. The nations are angry now, and very self-confident, and they may be more so before they are better; but they will learn their lesson, and our Lord will yet be "the Desire of all nations." "When his judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 9.

As the literal (and typical) trumpet at Sinai sounded *louder* and *louder* (Exod. xix. 18), so the events of the last trumpet will talk *louder* and *louder* till all the nations shall hear. The mountains (governments) shall shake at his presence; his fire shall try them all; and only God's own kingdom will stand the test. Only the things that are good and true will always last. Whatever is a curse to man is the enemy of God and must perish. Whatever can be shaken will be removed. Referring to this crisis (judgment), the inspired writer says, "Wherefore we receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire."—Heb. xii. 26–29.

I think the Scriptural evidences and the facts of our day should prevent any of us from expecting the trumpets to be literal and yet to come. These, (including the prophetic time arguments), are the foundation of our claim that we are "in the days of the Son of man," the time of his Presence; and to us they are "the *sign* of his presence," and of "the end of the age," and the dawn of another.

NOTES ON SUNDAY-SCHOOL LESSONS.

Joash, the Boy King, Crowned in Judah. —2. Kings xi. 9-20. (Lesson for April 16.)

GOLDEN TEXT.—"Blessed are they that keep his testimonies, and that seek him with the whole heart."—Psalm cxix. 2.

INTRODUCTION.—In our studies, we now return to the kingdom of Judah. It is well to read chapters vi.-x. for the connection, and something of Elisha's work as a prophet. Jehoshaphat, desiring to keep peace with the northern kingdom, made the mistake of uniting his son Jehoram with Athaliah, the daughter of Ahab and Jezebel. She was like her mother, and he was weak as well as wicked, and their union resulted in bringing the licentious worship of Baal into Jerusalem. The temple of God was left to decay and ruin, and that of Baal was increased in size and magnificence. Jehoram reigned eight years.—2. Kings viii. 17. Ahaziah followed him in the throne, but reigned only one year—he being one of Jehu's victims. When Athaliah, his mother, saw that her son was dead, she planned to destroy all the royal family of Judah. But Joash, only one year old, was

spared. He was the only remaining heir to the throne; and God fulfilled his promise to David, though it was done in a strange way. The boy's aunt stole him from among the slain, and with her husband, Jehoiada, the priest, hid him and his nurse in a storeroom for beds, and later hid him in the temple for six years. He was safe there, as the temple was neglected; and his grandmother reigned those six years.

When Joash was seven years old, his uncle, then priest, laid a plan to have him made king. He called together officers and guards enough for his purpose, brought them into the temple, made a covenant with them, put them under oath, and then showed them the king's son. And he made them guards to protect him when he went out or came in.

I. JOASH MADE KING.—Vs. 9–12. According to the priest's plan, the officers guarded the temple and the boy, and finally he was brought out, anointed and crowned. The testimony was given him, and then they clapped their hands, and shouted: "God save the king."

II. ATHALIAH SLAIN.—Vs. 13–16. When the queen heard the noise, she came to the people in the temple, and seeing the young king crowned, the princes and the trumpeters by him, and hearing the rejoicing of the people and the noise of the trumpets, she realized that the people were against her, and that her scheme was at an end; and she rent her clothes, and cried out: "Treason, Treason;" perhaps hoping to rally possible friends. But the priest commanded the officers to drive her out of the temple by way of the horses' entry to the king's house and kill her with the sword; and the order was carried out. This secured the young king's quiet possession of the throne.

III. THE COVENANT.—Vs. 17–20. Then the priest made a covenant between the king and people and the Lord. This involved a pledge that they would be the Lord's people, and not worship Baal. He also made a covenant between the king and the people, probably pledging themselves to each other. Then, in carrying their covenant into effect, the people went into the house of Baal, and broke it down, broke the altars and images in pieces, and killed the priest of Baal before the altars. This destruction of the false was to pave the way for the worship of the true God; and Jehoiada, the priest, appointed officers over the Lord's house. Then the officers and the people brought the new-made king from the temple to the king's house; and he sat on the throne of the kings; and all the people of the land rejoiced, and the city had peace.

It is not easy to make any application of such a terrible lesson to children, or even grown people. We may say that in some sense, "Every child is a king;" and that the temple of the Lord is a good place to hide from many enemies. It is a good thing to begin to rule one's spirit when young.

In reference to the terrible work of Jehu, Jehoiada and others, someone says: "Did God, the Father of Him who said, 'Love your enemies,' and 'Resist not evil,' instigate this wholesale butchery, and sanction this reign of terror? Who can believe it? If that law and that mode of dealing with His enemies were directly from God, the Father, then the only begotten Son contradicted His Father's teaching. That system, which both the Old and New Testaments assure us was ministered by angels, was evidently in some respects an accomodation to the primary state of mankind. The God of Israel and the God of Love are as distinct in character as were Moses and Christ. These terrible records are pages of history. Floods, fires and tempests mow down human beings as relentlessly as did Jehu in his zeal for the Lord; but neither can be a direct expression or revelation

of Him Whom the Lord Jesus came to proclaim, and Who is heard alone by faith's listening ear in the 'still small voice' of Love.

"This history deals exclusively with the natural lives of men in the flesh. And while idolatry was being condemned, and the people were being trained to worship only the one God, those wicked deceivers of the people, who fell before the irresistible wrath of the anointed king, were emblems of the evil in the world, which is to be utterly blotted out by the righteous wrath of the Lamb who makes an end of sin. In the type *man* died; in the antitype, *sin itself* ceases. With this view, the terrible history is an allegory of the Lord's method of saving men by destroying sin. This is the work of Love."

The Resurrection Morn.—John xx. 1-18.

(Easter Lesson.—April 16.)

GOLDEN TEXT.—"The Lord is risen indeed."—Luke xxiv. 34.

INTRODUCTION.—Beforehand Jesus told his disciples that he was going to die, but that he would rise "the third day." After he had risen, he appeared to two of his disciples on the way to Emmaus, and they said, evidently referring to what he had said, "Today is the third day."—Luke xxiv. 21. Paul includes in the gospel the fact that he rose the third day, and that he was seen by many.—1. Cor. xv. 1-8. There is room for difference of opinion, but it seems that he appeared in all twelve times: (1) to Mary Magdalene—Mark xvi. 9; (2) to the other women with Mary—Matt. xxviii. 9; (3) to Peter—Luke xxiv. 34; (4) to the two on the road to Emmaus—Luke xxiv. 15; (5) to ten apostles in Jerusalem—Luke xxiv. 36; (6) to the eleven apostles in Jerusalem—John xx. 26; (7) to the eleven in Galilee—Matt. xxviii. 16; (8) to over five hundred—1. Cor. xv. 6; (9) to seven at the Sea of Galilee—John xxi. 1; (10) to James—1. Cor. xv. 7; (11) to the eleven at the Ascension—Acts i. 4; and (12) to Paul.—Acts ix. 4, 5.

I. MARY MAGDALENE, PETER AND JOHN.—Vs. 1-10. This was Mary of Magdala—not Martha's sister, nor the woman that anointed Jesus' feet.—Luke vii. 36-50. She had been a demoniac, but after Jesus healed her, she was a faithful disciple. She was among the last at the cross, and the first at the tomb on the resurrection morn, intending to embalm the body. According to the other writers, another Mary and other women were with her. It was yet dark—just before dawn, Sunday morning. They had wondered who would take away the stone for them, but they found it was taken away. Then Mary ran and reported to Peter and John her thought that Jesus' body had been stolen from the sepulcher. Then they ran to the sepulcher. John (probably the younger man) outran Peter, and arriving at the sepulcher, looked in, but did not go in till Peter came. He went in first, and saw the clothes and the napkin all in order—showing no signs of confusion, as if the body had been stolen. Then John went in, saw and believed (perhaps that the body had been stolen), for they did not yet know the fact that he was to rise from the dead. Then they went home—the problem still being unsolved.

II. MARY AND THE ANGELS.—Vs. Vs. 11-15. Mary returned to the sepulcher, and stood outside weeping. Looking in, she saw two angels in white (white being the mark of the middle heaven), one at the head and the other at the feet where the body had been. In reply to their question why she wept, she repeated her fear that the body had been taken away. This is all that there is recorded of the word of the angels.

III. JESUS APPEARS TO MARY.—Vs. 14-16. After speaking to the angels, Mary turned and saw Jesus, but she did not know him. He spoke to her, say-

ing: "Woman, why weepest thou? whom seekest thou?" Thinking he was the gardener, she said: "If thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Then he said, "Mary," speaking her name in his familiar manner. Then she knew him, and said, "Rabboni,"—Master, or Teacher.

IV. JESUS' MESSAGE BY MARY.—Vs. 17, 18. Matthew xxviii. 9 shows that the women held him by the feet and worshiped him. Here it is said, "Touch me not." The verb here used means "to fasten to." Evidently Mary was holding him by the feet, and it was as though he said: "*Cling not* to me, but hasten and tell my brethren that I am risen, and shall ascend to my Father and your Father, my God and your God." Here he first calls his followers "brethren." He puts them on the plane of divine sonship and brotherhood. Mary delivered his message, telling the disciples that she had seen him, and heard these things from him; but they did not believe.—Mark xvi. 11. The evidence is better because they were not easily convinced.

Woman was first in sin, and she often leads in the upward way. Christianity honors woman more than other religions do. Men are important, but not all-important, in the gospel work. In Christ they are one.—Gal. iii. 28. "The Lord giveth the word; the women that publish the tidings are a great host."—Psalm lxviii. 11, R. V. Woman is often first in the apprehension of spiritual truth. She was the first to see Jesus after he was risen, and to tell the good news. The gift of the Spirit was for both men and women.—Joel ii. 28, 29; Acts i. 14, 15; ii. 1-4, 17, 18.

What sorrow and joy were caused by Jesus' death and resurrection! What a reaction from the sorrow to the joy! In many ways he proved his resurrection to be a fact. Can we on this Easter morning enter into their joy? Do we realize what His resurrection meant? It was not Jesus alone, but, in Him, all whom He represented—all in behalf of whom He died—arose. And He is "The Head of every man," "tasted death for every man," and "gave himself a ransom for all."—1. Cor. xi. 3; Heb. ii. 9; 1. Tim. ii. 6. If we can think of all mankind (in the Person of their Head) in the tomb, and of the stone rolled away from it as if it were the only tomb, and by faith in Him see all mankind rising in Him victorious over death, then we know the meaning of His resurrection. This is the Easter Gospel,—"the good tidings of great joy, which shall be to all people."—Luke ii. 10.

Joash Repairs the Temple.—2. Kings xii. 4-15.

(Lesson for April 23.)

GOLDEN TEXT.—"Then the people rejoiced, for they offered willingly."—1. Chron. xxix. 9.

INTRODUCTION.—No doubt many of the evils during the fifteen years of the reign of Jehoram, Ahaziah and Athaliah resulted from Jehoshaphat's alliance with Israel. Baal worship became popular, and the worship of God was neglected, and the temple became dilapidated. When Joash began to reign there was a call for a great work of reformation to be done. He was only seven years old when he was crowned, and he reigned forty years. He was inclined to be influenced by others, and he did right as long as his uncle, Jehoiada, lived. Because of his extreme youth, the priest was for years virtually the head of the nation.

I. THE TEMPLE REPAIRED.—Vs. 1-15. The idea of repairing the temple seems to have been the young king's own suggestion.—See 2. Chron. xxiv. 4. He probably loved the temple; it had saved his life; it had been his home for six years; and there he was crowned. He was not too young to see the need of repairs. It was probably

(*Continued on page 105.*)

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April 9, open for special arrangement.

Almont, Mich., April 16.

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(*Continued from page 103.*)

in counsel with his uncle that it was decided to call a meeting of the Priests and Levites, who had the temple, its services and the training of the people under their care. And Joash authorized them to collect the taxes and take voluntary offerings from all the people of Judah for the purpose of repairing the temple; and he urged them to hasten the matter. But it was delayed, so that even in the king's twenty-third year, the repairing was not done. Evidently the priests were indifferent.

Then the king called another meeting of the priests, and asked why they so neglected the matter. It appears that they had otherwise used the money collected from the people; for now the king ordered that all the money collected must be put in the repairing fund. Besides, a new plan was adopted for the collection of the money—one which would test the interest of the people. Jehoiada had a box made with a hole in the lid, and placed it beside the altar; and into this box the people were called on to put all their contributions. This plan was a success. The report of its success led to greater giving. They rejoiced, and gave liberally.

Under the direction of the king and his uncle the money was paid to the workmen. None of it was used to get furniture for the house till the repairing was done; and there was enough left for the furnishing.—2. Chron. xxiv. 14. The men that handled the money were trusted and honest, and the work was well done. Verse 16 shows how the priests were provided for.

The Lord's people today might learn a good lesson from their method of giving. They did not get up church-fairs nor lotteries, but gave directly for the needed work. Such giving expresses the real interest of the people. If all Christians would give on this plan, they would be surprised at their ability to carry on any needed work. The Lord asks his people to give regularly, liberally and cheerfully. To give until it is felt is the law of sacrifice for Christ and his cause, and such giving develops character and gives joy. Let those who love the Lord learn to give *directly* to carry on his work.

It is a sad fact that after his uncle died, there was a failure in the life of Joash. The young and fashionable princes led him into idolatry, which brought great trouble on Judah. He was impulsive, and lacked sound principle. He caused the death of Zechariah, Jehoiada's son, because he reproved his sin. Our Lord referred to this murder as one of the great sins of the nation.—Matt. xxiii. 35. Terrible punishment soon followed. His own servants rose up against him and killed him.—2. Chron. xxiv. 15-27.

This lesson shows the importance of good influence, good company, and, especially, good principles. Obedience to the Lord always brings blessings, personal and national; and disobedience brings trouble and ruin. The wise man said: "Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. xiv. 34.

THE FULLNESS OF CHRIST.

We not only believe in the final salvation of all our race, but we also love to proclaim "The Fullness of Christ" as the only ground and security of that salvation. Our hope of eternal life for all is not based upon any thing that the natural man is, or can do, but wholly on the "Gift of God through Jesus Christ our Lord."—Rom. vi. 23. In the same verse we are told that "the wages of sin is death;" but Paul also tells us that Christ abolished death, [by rising out of it], and brought life and immortality to light."—2. Tim. i. 10. We there-

fore believe that immortality is only possible and made sure to mankind, because of their essential and vital relation to Christ, the Victor over sin and death.

This important matter is not left to the weak and fallible will of man. If it were, no natural man would ever accept it; for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them: for they are spiritually discerned."—1. Cor. ii. 14. See also John i. 13; vi. 44. But the certainty of this great salvation depends on the vitality and success of the Lord himself. Though "the wages of sin is death," man will obtain eternal life, "the gift of God," because *He* cannot fail, nor be discouraged.—Matt. xii. 20.

It does not seem possible that anyone can realize the "Fullness of Christ," if he thinks of him as only a fellow-man—just one of the sinful race of Adam. In such a case he would need a Saviour as much as other men. His "Fullness" can only be realized in the fact that he was the embodiment and revelation of the "Fullness of God," and for this reason able to be not merely a member of the race, but "the Head of every man."—1. Cor. xi. 3. In Colossians i. 15–20, we learn that all were created *in* and *by* him, and also that his mission includes the reconciliation of all.—See also 2. Cor. v. 19; Eph. ii. 14–17. In him the Father himself was revealed and brought within the enlightening and saving reach of all our race. In Christ, as the Head of all, the sin of the world was carried to the death and destroyed. In him they were justified, and therefore he was raised, and because he lives, we shall live also. He was made sin for us that we might be made the righteousness of God in him.—2. Cor. v. 21. In Him as the Victor is found all the life, light, wisdom, love, mercy, help and deliverance that all mankind needs. No one can truly glory in himself, but only in the Lord.—1. Cor. i. 30, 31.

It is a blessed thing to see that all that the world of mankind needs concerning salvation was wrought out in Christ;—that the great at-one-ment, or reconciliation, was accomplished, and therefore that *Man*—the race of man in their Head—was brought into oneness with God the Father. Those who see this may also see that as Christ is the Divine Man, his resources are unlimited, and that therefore he cannot try to draw men and fail, but will, as he said, "draw *all* unto himself."—John xii. 32. What was done in him *for* all the race, will be applied, and done *in* all the race in due time. His love, mercy, wisdom, perseverance and power are unlimited. His love can never be exhausted. "His mercy endureth for ever." His patience and perseverance are untiring and sufficient for every case of dullness of mind or stubbornness of will. His wisdom is sufficient for every emergency. And his power is able to overcome every mountain of difficulty.

This is not what people call physical power or force. It is moral and spiritual power. It overcomes all obstacles, and attracts, and reconciles. It is the power that results from the union of perfect love,

holiness, mercy, patience and wisdom. It is the power of Him who hath sworn, saying, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isa. xiv. 24. Seeing him to be such an all-competent One, we are not surprised that, even in the face of all the terrible facts and results of sin, he has sworn by himself, that unto him every knee shall bow, and every tongue confess, worship and praise. —Comp. Isa. xlv. 23; Rom. xiv. 8–12; Phil. ii. 9–11.

There are many who see the union of the divine and human in Christ, and admit that he made an atonement for all, who do not see that all have been, (in him), and therefore will be, reconciled to God. There are many teaching that all will finally be saved, for all sorts of reasons, who deny the union of the divine and human in Christ, and his all-inclusive atoning work. There are some who teach many important parts of the Bible plan, who do not see these truths concerning the Person of Christ, and his consequent victory. We think it takes both these phases of the truth to make the full gospel—the one as the unlimited *Cause*, and the other as the glorious and certain *Effect*.

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GOD'S SECOND THINGS.

IN the Bible plan, the things second in the order of development are often first in importance. "The first shall be last, and the last shall be first." This is illustrated in many Bible pairs.

Of Jacob and Esau it was said: "The elder shall serve the younger." Esau sold his birthright to Jacob, and also lost its blessing. They exchanged positions. But though Esau was rejected, and could find no place of change in his father's mind, and no means of recovering his lost place, he did not lose his sonship, and was afterward reconciled to his loss and his brother, and was abundantly blessed. Endless woe or hopeless death finds no illustration in this Bible teaching.

It may be said that Jacob, the supplanter, represents the spiritual principle, or God's elect; and that Esau, the rejected, represents the natural principle, or the non-elect. The natural is the first in the order of development, and the spiritual the later; but the spiritual is the greater and eternal.

Look at the relation of the Jewish and Gospel churches. (They are both called nations.) The first, and all related to it, were natural, or earthly, and the second, spiritual, or heavenly. The second supplanted the first—the kingdom being taken from them, and given to a nation that would bring forth the fruits thereof.—Matt. xxi. 43. But though Israel was left desolate and destroyed (Matt. xxiii. 34–xxiv. 2), she was not left hopeless, but only cut off "until the fullness of the Gentiles [the gospel church] be come in; and then all Israel shall be saved;" "in the Lord with an everlasting salvation."—Rom. xi. 25, 26; Isa. xlv. 17. The church—the younger—takes the ruling place, and Israel—the elder—serves.

Look at Leah and Rachel, the two wives of Jacob. Like the earthly Israel, Leah was the elder and "tender-eyed," and Jacob got her first; but Ra-

chel, the younger, was the one he loved, and for whom he labored all the twice seven years. Like the natural, Leah was fruitful first; but both were used "to build the house of Israel."—Ruth iv. 11.

Paul tells us that Abraham's two wives, Hagar and Sarah, represent the two Covenants—of law and of grace—on which the Jewish and Gospel dispensations are based; and that their sons, Ishmael and Isaac, the bond son and the free son, represent the fruit of these two Covenants. The law covenant was first, but it was supplanted by the gospel covenant, which is spiritual and eternal. "The son of the bondwoman [he that in the flesh and under the law] shall not be heir with the son of the free-woman." And yet, though Ishmael was cast off, he was greatly blessed.—Gen. xxi. 13-21. But we, brethren, as Isaac was, are not the children of the bond-woman, but of the free.—See Gal. iv. 21-31. "These things are an allegory."—Ver. 24.

Natural things are first in development, having their root in the first Adam; and they are supplanted by spiritual things, which have their root in the Second Adam. When made alive in him, all shall bear the image of the heavenly.—1. Cor. xv. 22, 49. The spiritual things are the eternal.—2. Cor. iv. 18.

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Interested and Profited.

VERY DEAR SIR:—Please find enclosed one dollar toward payment of my indebtedness to your valuable paper, in which I have felt so much interested and profited. I will say at this time, as I have said before, that I am getting old. I am now in my 76th year, and am poor and dependent, without any means of my own; and I may not be able to pay you in full; but it will be my pleasure to pay you what I can, and will leave it with you in regard to sending it on.

I hope you and yours are well and that prosperity is attending your efforts to bless your fellow kind in clearing away the theological mists which have settled down upon the word of the living God. May he continue to bless you in your labor of love.—Yours very sincerely, P. H. T. W., Philada, Pa.

Ever Thankful.

DEAR BRO. PATON:—I suppose it is about time to renew my subscription for the HOPE. I have been out of work all winter, but am busy again, and now send you a dollar. With best wishes and hope for the whole world, I am as ever your thankful and true friend for the light you have given me on the Bible.—F. O. B., Albion, N. Y.

BRO. PATON:—Reading your papers, which my son has been taking, has been a great comfort to me in my old age, in showing me the blessing of God.—Yours with love to him, S. A. B., Albion, N. Y.

The General Belief.

DEAR BRO. PATON:—I am a little later than I expected to be with my renewal, but circumstances would not permit me to do better. Please find inclosed two dollars, one to apply on our subscription and the other as you think best.

It seems to me the "Larger Hope" is getting to be the general belief. I

judge from what I read, including the news-papers.—Very cordially, Mrs. C. A. M., Chicago, Ill.

A Flood of Light.

DEAR BRO. PATON:—I have been so poorly for a time that I have not been able to write to thank you for your kindness to me. I thank the Lord for his wonderful love. The teaching of the HOPE is very plain and instructive. Since I have been able to study them, what a flood of light has come to me. I like to think of the Lamb in the throne, who holds up the hands of those who wait upon him. May our King and Saviour keep us all trusting in Him for everything in the present and future. May he keep us in unity and fellowship, ever seeking to know him better, and to do his will. I often think how glad I would be to be near our brothers and sisters; but we can be near one another in God's own time and way. May his richest blessings be on all of you.—Your sister in Christ, M. J. Mercer, London, Ont.

QUESTION BOX.

Questions and short answers are solicited.

Question 19.—Has the world any hope? Is it not "without God and without hope?"—W. H. Wallick.

Answer.—The world has no hope of reigning with Christ in the kingdom hereafter, but the Church—His elect—has this promise. Our Saviour says: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."—John xii. 47. He will both judge and save the world in the age to come. He will judge the living and the dead at his appearing and kingdom.—2. Tim. iv. 1. Because God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained.—Acts xvii. 31. It is then that the Seed of Abraham, which includes Christ and his elect, will bless all kindreds of the earth.—Gal. iii. 29; Acts iii. 25. This is the hope of the world—to be blessed and saved in the future ages. Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.—1. John ii. 2.—James Wolfe.

Answer.—This paper is called "The World's Hope," because we believe and teach that God made the world—the whole creation—subject to vanity in hope, and that His hope will be realized in their deliverance from the bondage of corruption into the glorious liberty of the children of God.—Rom. viii. 19-21. This blessed hope has not yet become a matter of experience in the world; but even the world is not without the hope of a good time coming. It appears very evident to those who see God's plan for mankind that what is finally coming to the world will be infinitely better than they have ever expected.—J. H. P.

Question 21.—Referring to Genesis vi. 6, Did Jehovah "repent" in the sense in which we use that word? or does the original carry a different meaning?—C. E. Hill.

Answer.—I have looked it up and find the Hebrew word, "Nacham," means "to be penitent or comforted." I also find that the Hebrew words, El, Elohim, and Jehovah, are all names of the same God. Genesis i. tells us that the Elohim created man; and here in vi. 6, we are told that it repented Jehovah that He had made man. David says the Son of man was made a little lower than the Elohim. In Exodus xi. 2, 3, all three titles are applied to the same being. I think God's work on the earth is done by his agents or representatives, who are authorized to speak and act as God. The angel with whom Abraham interceded spake as God. The same was true at the burning bush. These agents are not perfect in knowledge. I wish Bro. Paton would answer this question. —Geo. M. Dils.

Answer.—El means "a mighty one," and is translated God more than two hundred times. Elohim is the plural form of El, and is translated God about two thousand times. Jehovah means "The Existing One," and in the common version of the Old Testament is translated "Lord" (printed in small capitals) many, many times.

Several times in the Old Testament it is said the Lord (Jehovah) repented and in 1. Samuel xv. 29 it is said that He is not a man that he should repent. It is the same word "Nacham," that is used as when man repents. This has been a puzzle, and has caused many to stumble.

There are at least two views of the matter held by those who believe that the infinite Jehovah did not, and will not, change his mind. Both views may be right. The first, and perhaps more common, view is that when the Holy Spirit says the Lord repented, it is an accommodation to human apprehension, just as we speak to children in accommodation to their capacities, that we may the better convey our meaning to them. If a man makes something and then destroys it, it implies that he was not satisfied, and repents that he had made it. So when the Lord destroyed what he had made, how else could his action be explained to man than by saying that He had repented?

The other view is that Jehovah in creation, as in giving the law, acted through agents (angels—His mighty ones) and these agents are called by his name, and speak and act for him. In the New Testament we are told that "No man hath seen God [the Father] at any time;" that he is invisible, "Whom no man hath seen, nor can see;" and yet in the Old Testament we are told that the Lord appeared to Adam, Abraham, Moses, and others. It was the agent bearing the name of the Lord that they saw. These angels were not perfect in knowledge (as the one who talked with Abraham came down to learn—Gen. xviii. 21), and, not seeing the end from the beginning, they might think the creation of man was a failure, and so repent. Though believing the record, it does not seem necessary to believe that the Eternal Father repented that man had been made, though for the time being, it was best to destroy him from the earth. Those who see the redemption through Christ will understand this.—J. H. P.

Question 22.—What is meant by the great gulf?—Luke xvi. 26.—Mat. White.

Answer.—If Jesus was giving the literal history of two men, as some assume, this Scripture teaches that there will be punishment between death and the resurrection, at which time hell (hades) will be destroyed. It says nothing of what will occur after the resurrection. In such a case, the "gulf" is the distance between them, and shows that they cannot change sides, and that there is no deliverance for the rich man until hades is destroyed, by all being made alive in Christ. The gulf cannot last longer than hell itself. There is no Bible reason for saying that it represents as some assume, "endless fixedness of character," because the word plainly shows that the time will come when there shall be no more sin, enemies, pain, death nor curse.

We believe this is a parable, spoken to represent the difference between the Jews who rejected Christ and all (including the Gentiles) who accepted Christ. The Jewish nation died downward, and, like the rich man, was buried; but all who accepted Christ, both Jew and Gentile, died upward, being, like Lazarus, carried by the angels (the gospel messengers) into the enjoyment of the blessings of the Abrahamic (gosgel) covenant. To Israel as a nation the gospel age has been the "gulf" between them and salvation. But their "hell" is neither endless nor hopeless. As there was a national death, there

will be a national resurrection. (Rom. xi. 25, 26.) Their dark night will pass away, and even now their dawn appears. (See the tract "The Rich Man and Lazarus.")—J. H. P.

Question 23.—What is meant in Revelation iii. 1: "He that hath the seven Spirits of God?"—Mat White.

Answer.—I understand that it is our Lord Jesus who has "the seven Spirits of God." In chapter iv. 5, they are spoken of as "seven lamps of fire burning." Seven is used to represent fullness, completeness, perfection, and a burning lamp is revelation. Our Lord Jesus is the perfect revelation of the Father. We read of the Spirit of wisdom, of might or power, of grace, of truth, of holiness, of judgment, and of burning. I presume there are seven. They all belong to the Father; and "It pleased the Father that in him [Christ] should all fullness dwell," "all the fullness of the Godhead bodily."—J. H. P.

Question 26.—What was the nature of the wrath of God poured from the vials on the earth?—Rev. xv. 8.—A. S. Jones.

Question 27.—What is meant by Psalm lvi. 8.—"Put thou my tears into thy bottle?"—A. S. Jones.

THE APOSTLE TO THE GENTILES.

IT was Saul, who is also called Paul. He says of his spiritual birth, "as one born out of due time," (1. Cor. xv. 8).—a premature birth,—that is, before the time appointed in God's plan for such as he. "But," he adds, "by the favor of God I am what I am." That he was not chosen by man, and owed nothing, spiritually, to man, he positively declared. But he gloried in this: "God hath chosen me to preach among the nations the unsearchable riches of Christ."

As the twelve apostles were chosen, under God's direction, by our Lord, who "knew from the beginning" that Judas would betray him, there could be no mistake in that choice. Therefore Paul did not take the place of Judas. But in Paul's wonderful conversion and his world-wide work, prosecuted with burning zeal and deep gratitude to God, have we not a foreshadowing of the future of his nation?

Fierce in his zeal, bitter in enmity
To Jesus Christ, the lowly Nazarene,
Lo Saul of Tarsus, Jew and Pharisee,
Flashes before us in the gospel scene.

When Stephen, faithful witness for the Lord,
Was stoned to death outside the city wall,
His murderers, the Scripture doth record,
Laid down their garments at the feet of Saul.

He died with heavenly light upon his face,
Praying that God his murderers would forgive.
"I do see Jesus in the highest place,
At God's right hand. Jesus, my soul receive."

But Saul with burning zeal did havoc make
Of Jesus' followers wheresoe'er he found;
To far Damuscus he did journey take,
Unto Jerusalem to bring such bound.

And as he neared the place at high noonday,
A light the sun excelling all did see;
While all fell prostrate, low a voice did say:
"Why is it, Saul, thou persecutest me?"

And, "Who art thou, lord, he cried out, amazed;
Then, "I am Jesus," the same voice replies.
Confounded in his mind, by glory dazed,
Blinded did Saul of Tarsus then arise.

Into Damascus, helpless he was led,
And three days passed in sightless agony,
Ere that proud soul did bow to Christ his head.
Then he began to pray repentantly.

And He who never closes mercy's gate
Swiftly to help did His disciples call.
"Go, Ananias, to the street called Straight,
And ask in Judas' house for one called Saul.

Behold he prays: go thou and loose his bands;
Already he in vision doth perceive
Thee coming in to lay on him thine hands,
That he, thine enemy, may sight receive."

"O Lord," cried Ananias," I have heard
Of all the evil that this man hath done."
But swiftly silencing came Jesus' word,
"Go to him, for he is a chosen one.

I will reveal to him God's purpose high,
The mighty plan in which he has a share;
With power he of Me shall testify,
And to the Gentiles shall the gospel bear."

Then Ananias went obediently,
And entering, kindly said: "My brother Saul,

The Lord, even Jesus, who appeared to thee,
Hath sent me here in answer to thy call.
And now, why tarriest thou? thou dost believe
On Jesus Christ, who is the Life and Light;
Yield now thyself to Him, thou shalt receive
The Holy Spirit and the gift of sight."

And lo! it seemed that from his sightless eyes
Had fallen scales, he plainly could descry.
Christ's true disciple, he did now arise
And straightway for the Lord did testify.

Ever he cried, through loss and deep distress,
Through scourging, stonings, and in prison grim;
"I count all naught, beside Christ's righteousness.
My hope is Christ, that I be found in Him."

Forgetting all the things that are behind,
Counting the world's best treasures as mere dross,
On to the prize I press, with stedfast mind;
I glory in Christ only, and His cross.

For when He hung and died upon that tree,
By grace of God, I, too, was crucified;
By death to sin I am from sin made free:
In Christ I to the world and self have died."

How tenderly he yearned o'er his own race,
And prayed that they, as he, the truth might see;
And yet he knew that by God's changeless grace,
Saved in due time would all his brethren be.

Unto his Gentile converts hear him tell
The cause of all their bitter enmity;
"Blindness in part hath happened Israel
Until the fullness of the Gentiles be."

Ignorant of the plan of God to bless,
Seeking themselves by works to justify,
They do reject God's 'gift' of righteousness;
I feel for them, for so, indeed, did I.

Yea, I myself, like them, was wholly blind,
And wished myself accursed from Christ to be;
But He revealed Himself unto my mind;
He struck me blind that I the truth might see.

While I opposed in bitter unbelief,
God did in Christ reveal His plan sublime
To me, who of all sinners am the chief,
And brought me to the birth before due time.

Why did He this? That He in me might show
How He will yet destroy man's enmity.
The days will come when all the Lord shall know;
Filled with His knowledge shall the whole earth be.

John xvii. 3; Jer. xxxi. 34; Isa. xl. 9. F. J. T.

UNITY OF CHRISTIANS

HOWEVER much we may differ from others in some things, we are glad in the assurance that all are one spiritually who are begotten of God; and that "Whosoever believeth that Jesus is the Christ is begotten of God."—1. John v. 1. This is a broad statement, and if it needs to be modified, let someone else do it. We believe it just as it is. We believe all such are brothers and sisters in Christ, even though, being like babes in the family, they do not all know it.

This unity does not depend on any ceremony nor outward organization, though these may have a good use. It is not the result of agreement of opinion on all subjects, nor of perfect knowledge of all revealed truth, or there could be no "babes in Christ," who need milk, and not strong meat.—1. Cor. iii. 1-3; Heb. v. 12-14; 1. Pet. ii. 2, 3. The Lord told Peter to feed the lambs as well as the sheep; and we are told that He is interested in the lambs.—Isa. xl. 11.

The unity of Christians is unity of nature, like the unity of brothers and sisters who have the same parents. They are one, whatever their variety. So all who are begotten of God, whatever their variety, are one because they are partakers of the divine nature—the babes as well as those more advanced. Otherwise, there could be no growth in grace and the knowledge of spiritual things. People do not grow *into* the divine nature, but because they have it—have been begotten of it. The variety, instead of being against the unity, is essential to harmony, as in the case of the eyes, ears, hands and feet in the natural body. For this reason Paul says: "As the [human] body is one, and hath many members, and all the members of that one body, being many, are one body; so also is [the body of] Christ. For by one Spirit are we all baptized into one body."—1. Cor. xii. 12, 13. To realize this spiritual oneness helps to promote love—the importance of which Paul emphasizes in the next chapter.

It does not lessen our appreciation of this unity because many Christians do not yet see what we think is clearly revealed as a part of God's plan for both the church and the world. Many of them still think that this is the last age of God's grace and mercy for sinners; and that those who are not saved before the coming of the Lord to gather his saints will never be saved. We do not feel like calling them "liars" because they so believe and teach. People may be mistaken and yet not be "liars." We all need to learn this. We believe they are just as honest in their view of God's plan as we ourselves were when, long ago, we believed the same thing. A happy surprise came to us, and such a surprise awaits them, and will come to them, when they learn that our Father's purpose concerning this age is not to save the whole world, nor all that ever will be saved, but to select and train the church, that at the end of this age, at his coming to receive them to himself, she may become "the bride, the Lamb's wife," and with him be the means of regenerating the world after the marriage. And as he does not fail in calling and perfecting the church in oneness with himself, neither will he fail in his purpose to save the world.

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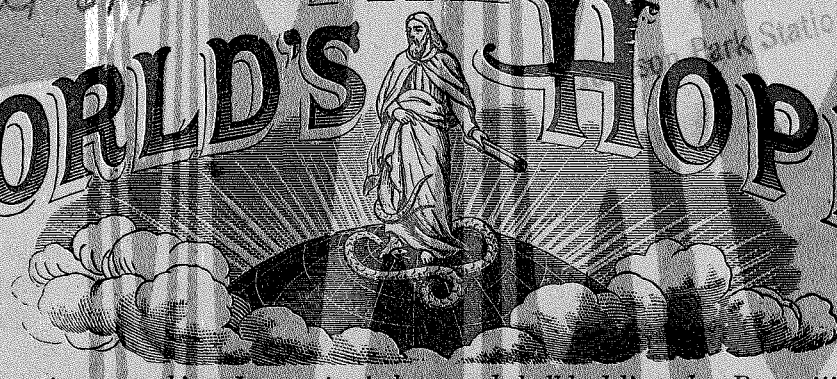
THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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UNIVERSAL RECONCILIATION.

It is plainly revealed in the Bible that all mankind will be reconciled to God through Jesus Christ. (To be reconciled implies a state of peace and harmony—no more enmity.) Paul, speaking of Christ and his work, says that he died for all, and that therefore all died, that, living again, they might live unto him. Because of this, he says: "From henceforth know we no man after the flesh [the old condemned nature]; * * old things are passed away, behold, all things are become new, and all things are of God, who hath reconciled us to himself by Jesus Christ." He then tells us that the word of reconciliation given to us is that "God was in Christ, reconciling the world [not the church merely] unto himself, not imputing their trespasses unto them." The work done in Christ *for* us is to be done *in* us (by the Spirit), for he was made sin for us, and then died to sin (Rom. vi. 10), that we might be made the righteousness of God in him.—2. Cor. v. 14–21.

In this passage we see that all *have been* reconciled in the person and work of Christ, and that all *will be* personally and practically reconciled—all for whom Christ died; and "He, by the grace of God tasted death for every man," (Heb. ii. 9), "gave himself a ransom for all, to be testified in due time."—1. Tim. ii. 6. In the personal sacrifice that he made, and in its practical application to mankind, he is the beginning and the ending of the work of reconciliation. "When we were enemies, we were reconciled to God by the death of his Son."—Rom. v. 10. Because of our justification and reconciliation by his death, he was raised; and when men believe this great gospel truth, it works by love, and leads to personal reconciliation and loving obedience. When believed, the gospel (goodnews) of what Christ did *for* us in himself becomes the power of God working *in* us to salvation—personal reconciliation to God.—Rom. i. 16.

The Lord Jesus was so identified with the world of mankind, that when he died to sin (Rom. vi. 10),—

the sin of the world—and rose free from it, it is called "reconciling the world unto himself." From the beginning—our death to sin in Christ, "the Head of every man,"—God saw the end—the reconciliation of all. The Father sent the Son into the world—made him one with the race, by giving him our nature—not to condemn the world, (which was already condemned by the broken law), but that the world through him might be saved.—John iii. 17. Being thus one with the world, he bore the sin of the world to the tree, died to it (Rom. vi. 10), and thus was "the Lamb of God, which bore away the sin of the world."—John i. 29. He thus in himself fulfilled what was foretold, that he would "finish the transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness." Dan. ix. 24.

This was done in himself, for the world, of whom he was the Head (1. Cor. xi. 3) and the gospel of what he did, is the assurance of what will be done in the whole race, and is the power of God to bring it about. What was done in Him was the gospel at the root, and the promise that it will be done in the race is "the good tidings of great joy, that shall be unto all people."

Because of the essential unity of Christ and the race, what was done in him involved the race. That is why his death and resurrection were gospel for all. This unity needs to be developed and manifested; but it cannot be destroyed. This unity is the reason why, in answer to the question, "What is man?" the inspired writer said: "We see Jesus."—Heb. ii. 6-9. He does not look back to the first Adam as the ideal, and view him "after the flesh;" but he regards him from the standpoint of the new man—the Second Adam. "First the natural, and afterward the spiritual" is the order of the divine plan. By faith, man is seen no longer as an enemy, but as reconciled to God. This grand result is anticipated by the death and resurrection of Christ, and agrees with the lesson which Peter learned by his vision:—"What God *hath cleansed.*"—Acts x. 15, 28. See also Eph. ii. 13-17. This is the great reconciliation.

The truth that all shall be reconciled to God is not opposed to the other truth that the Church of Christ is called out and trained in the gospel age, and at its end to be glorified with him. The divine purpose is to save the world (John iii. 17), and the Church—the elect are called with reference to that purpose.—Rom. viii. 28. The plan is to save the Church first, that through them, as a royal priesthood, the world shall be saved afterward.

After telling us of the breadth and fullness of the gospel of Christ, in the first half of the epistle to the Romans, then in the eighth chapter, Paul tells us that the elect "sons of God" are those who in this age are led and controlled by the Spirit of God. They are "the firstfruits of the Spirit." He says they "are heirs of God, and joint-heirs with Christ." They suffer with him now, and shall reign with him afterward.—Rom. viii. 14-17; 2. Tim. ii. 12. They do not reign

with Christ in this life. Speaking from his glory, Jesus said: "He that overcometh, and keepeth my works unto the *end*, to him will I give power over the nations."—Rev. ii. 26; iii. 21. The chosen ones turn from idols to serve the true God, and to wait for his Son Jesus from heaven.—1. Thess. i. 4, 5, 9, 10.

They wait for Him—one Son. He said: "*I* will come again, and receive you unto myself."—John xiv. 3. The coming of the Lord and the gathering of the saints to himself are linked together in the word.—See Psalm l. 5; 2. Thess. ii. 1. "The sons of God" wait till the Lord comes *for* them. They suffer while they wait; but they learn to glory even in tribulation. They do not deny the reality of trouble and sorrow, but they know that "These light afflictions" are "temporal," (of but short duration comparatively), and work for them a far more exceeding and eternal weight of glory.—2. Cor. iv. 17, 18. They find comfort in their trouble because of the hope of the glory of God.—Rom. v. 2–5.

In Isaiah xl. 5, we are told that "The glory of the Lord shall be revealed, and all flesh shall see it." By whom and when shall the glory be revealed to "all flesh?" When the Lord comes for his saints? No. Paul says it shall be revealed *in us*, and that the groaning creation—the world of men—is waiting, not for the coming of the *Son* of God, but "for the manifestation of the *sons* of God;" and that they also "shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God."—Vs. 18–21.

Here we see clearly that it is our Father's purpose to deliver the elect church first, and the non-elect—the world of mankind—afterward. We also see the purpose for which the Church is called—that through them the world also may be delivered. In Philippians iii. 21, Paul tells us that the process by which the Lord makes the Church like himself is the same by which he is able to subdue *all* things unto himself.

When it is seen that God's plan is to save the church first and the world afterward, it becomes the key to open many Scriptures. Look at Ephesians i. 3–10: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed *us* [the elect] with all spiritual blessings in heavenly places in Christ: according as he hath chosen *us* in him before the foundation of the world, * * having predestinated *us* unto [a future glorious work], the adoption of children [the world] by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, * having made known unto *us* the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one *all* things in Christ, both which are in heaven, and which are on earth, even in him."

Verse 11 tells us that the church is "predestinated according to the purpose of him who worketh all things after the counsel of his own will;" and evidently Paul is here saying in another way what he said in Romans viii.—that it is God's

plan to develop the church first and deliver the world afterward, through the instrumentality of the glorified church.

The same idea is suggested in Ephesians ii. 1–7, the church being quickened from the death in sin, and raised up to sit in heavenly places in Christ Jesus, that through it, as a royal priesthood, he may show the exceeding riches of his grace in the ages to come. And the apostle goes on to show that the foundation of this largest hope for mankind is the fact that Christ reconciled both the Jews and the Gentiles to God by the cross, having slain the enmity thereby, and came and proclaimed peace.—Vs. 13–17.

In Philippians ii. 5–11, the apostle shows us that Christ took our nature and bore it to the cross (died to sin—Rom. vi. 10), and was therefore highly exalted, and given a name (glorious position and authority) above every other, that to him every knee should bow, and every tongue confess him Lord, to the glory of God the Father. And he tells us that "no man can say that Jesus is the Lord, but by the Holy Spirit."—1. Cor. xii. 3.

In Colossians i. 15–20, the apostle shows that Christ is the image (expression) of the invisible God, the firstborn of every creature; that *in* him first, and then *by* him, all things in heaven and earth, visible and invisible, were created; also that he is the Head of the body, the church; the firstborn from the dead; and that God's purpose by the cross of Christ was to make peace, and reconcile all things to himself.

Some may have difficulty to harmonize these broad statements with the Bible teaching about punishment; but these apostolic words concerning the scope of the great atoning sacrifice of Christ, and the final reconciliation of all, cannot be set aside with impunity. It is true that there are severe punishments, or judgments, in God's plan of dealing with sinners, especially with wilful sinners; but they are not hopeless, being for their good, and are therefore in harmony with the truth about the final reconciliation of all. These punishments are associated with the judgment, and our Lord himself said the judgment shall be unto victory.—Matt. xii. 20.

How can anyone who has confidence in Paul's testimony believe that any human being will be given over to hopeless suffering or endless death? He not only teaches that all shall be made alive in Christ, (and in him there is neither sin nor death), but also that he shall reign until death—the *last* enemy—shall be destroyed, and God shall be all in all.—1. Cor. xv. 22–28.

If even one sinner should always live, death, (though it were destroyed) would not be the *last* enemy; and if even one were always to remain dead, death would never be destroyed. As the only way to destroy life is to kill, so the only way to destroy death is to make the dead alive; and the Lord's way of subduing sinners is to reconcile them. Christ made an end of sin by dying, and abolished death by rising. There is nothing plainer than Paul's teaching that all shall be made alive in Christ, and that all sinners shall be reconciled to God.

Some claim that all the wicked will be reconciled to God by being reconciled to their hopeless punishment. Look at this in the light of the truth that "while *we* were enemies, *we* were reconciled to God by the death of his Son; and that, being reconciled, we shall be saved by his life."—Rom. v. 10. To be reconciled to God means to come into harmony with him. When God reconciles mankind, sin is no longer imputed unto them.—2. Cor. v. 19. This is the gospel. We have the best of reasons for believing that God will reconcile all, and bring them into a state of loving obedience.

NOTES ON SUNDAY-SCHOOL LESSONS.

God's Pity for the Heathen.—Jonah iii. 5-10; iv. 1-11.

(Lesson for April 30.)

GOLDEN TEXT.—"Go ye therefore, and teach *all* nations."—Matt. xxviii. 19.

INTRODUCTION.—In these days of criticism, many are teaching that the book of Jonah is mythical, not historical. They are anxious to get rid of the miracles. Some think it was written simply as an allegory; but though true, it can be an allegory. In the Bible Jonah is spoken of as a real person, and the story is given as historical. Jesus speaks of the repentance of the Ninevites under the preaching of Jonah (Matt. xii. 41, 42), and of their rising in judgment against those who reject the "Greater than Jonah." Was He a myth too? Jesus said Jonah was a prophet; and he was the son of a prophet.—2. Kings xiv. 25. He lived in the time of Jeroboam II., Joel, Amos and Hosea. The Assyrian empire was at its height, and Nineveh, its capital, was then the largest city, the most magnificent, and probably the most wicked.

We are requested to read the whole book of Jonah. Sin always tends to destruction. The Lord commanded Jonah to go and warn Nineveh of its approaching doom. The great undertaking overwhelmed him, and he shipped to Tarshish to get away from his duty and from the Lord's presence. He could do the first, but not the second. The Lord caused a mighty tempest on the sea. The seamen were afraid, and prayed to their gods, and lightened the ship; but Jonah was fast asleep. The ship-master finally woke him, and told him to call on his God to have mercy on them, that they perish not. Then the men cast lots to find out for whose cause the storm came; and it fell on Jonah. Then he told them who he was, and why he was there. They asked him what they should do to him, and he told them to cast him into the sea. They did not want to do this, but finally did it; and the sea became calm. But the Lord had not done with the prophet; and he prepared a great fish (what was to hinder Him?) which swallowed Jonah, and he was three days and nights in the belly of the fish. God is Master of nature, not its Slave.

Chapter ii. tells us that Jonah prayed to the Lord "out of the belly of *hell*," (sheol), where he was "forever," (ver. 6); and the Lord caused the fish to cast him out on the dry land. After Jonah's escape out of "hell," the Lord came to him again, and sent him to Nineveh, and this time he obeyed, and proclaimed that they would be destroyed.

I. NINEVEH REPENTS. — iii. 5-10. The people of Nineveh, after hearing God's message through Jonah, repented, proclaimed a fast, and clothed themselves with sackcloth—the usual signs of sorrow and repentance. The king took the matter up, and a proclamation was issued requiring it; and he put himself on a level with his people, and even the beasts were made to share in the outward signs of repentance; and every one was required to turn away from his evil way and from violence. They thought it possible that God

might repent, and turn away his fierce anger, that they perish not. They were thinking of God as man, and with their small light could not do otherwise. God did not change; but they changed; and to them it was practically as if He had changed. The Lord always forgives the penitent; and the downward career was stopped.

II. JONAH REPROVED.—iv. 1–11. But Jonah was angry at the mercy of the Lord. He says it was because he knew that the Lord was merciful, and full of kindness, and would forgive, that made him in the first place unwilling to deliver the dark message. Now he felt that he would rather die than live, as it seemed to make him a false prophet. He wanted to be vindicated by the destruction of the ungodly. (Have we not known people who wanted what they called "the justice of God" to be vindicated, rather than that "mercy should rejoice against judgment?)

The Lord asked Jonah if he did well to be angry. Then Jonah went out on the east side of the city, and made him a booth (a hut of branches and leaves) and sat under its shadow till he should see what would become of the city. And the Lord caused a gourd (a castor oil plant) to grow rapidly, as a comfortable shelter for Jonah; and he was glad because of it. Then the Lord caused the gourd to wither; and again Jonah was angry, because of the gourd. And he thought he had good reason to be angry, and wished he might die. Then the Lord made a comparison, saying: "Thou hadst pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; and should I not spare Nineveh, wherein are more than 120 thousand persons who cannot discern between their right hand and their left; and also much cattle." The point is that God suspended the death penalty on the ground of the people's repentance.

In addition to the historical truth, and the lessons other are drawing from this lesson, it seems to be an allegory of God's plan of salvation. Our Lord gave the key to it when he spoke of the case of Jonah as the "sign" of his own death and resurrection. This must be one of the Scriptures, to which Paul referred when he said: "Christ died, * * and rose *the third day*, according to the Scriptures."

Why does he make the *time* of the resurrection a part of the gospel? Because the third day (of a thousand years each) is the time for the resurrection of the church, (Christ's body) and for the restoration of Israel. Reading Jonah ii. in the light of prophecy and history, it is clear that Jonah's experience was a picture of the dark, and yet not hopeless, experience of Israel, who was cut off for disobedience, and cast into hell, and has been tormented and oppressed under the mountains (human governments) "forever," (for the age), or until the fullness of the Gentiles (the gospel church) be come in; and then "All Israel shall be saved."—Matt. xxiii. 37–39; Rom. xi. 25, 26. Their deliverance "in the third day" is also seen in Hosea vi. 1–3. And what Israel failed to do before she was cast into the deep, she will do after she is restored.

It appears that Nineveh in her corruption represents the unsaved world—the nations. God does care for the "heathen" (the nations) and his purpose to bless them cannot be thwarted. But the work is mainly to be after the exaltation of the church and the restoration of Israel. His message must be carried to them, and, like Nineveh, they will repent. Have we not here the foregleam of an after resurrection gospel proclamation? Jonah's second commission foreshadows the proclamation of the "everlasting gospel," after the redeemed "firstfruits" are with the Lamb.—Rev. xiv. 1–7. This new message has a new element. It is not, like

the old, preached in connection with the idea that there is a "judgment *to come*," but "The hour of his judgment *is come*." Let *us* not be angry because the nations given over to destruction shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 19–21; Heb. ii. 15.

Uzziah, King of Judah, Humbled.—2. Chron. xxvi. 8-21.

(Lesson for May 7.)

GOLDEN TEXT.—"Pride goeth before destruction, and a haughty spirit before a fall."—Prov. xvi. 18.

INTRODUCTION.—After the death of Joash, his son Amaziah reigned in his stead, and he was king of Judah twenty-nine years.—2. Chron. xxv. It is said that "He did right in the sight of the Lord, but not with a perfect heart." He began well, but later failed. He was a great warrior. He conquered the Edomites, and proud of his victory, he served their gods. As a result of his apostasy from the God of Israel, he was finally slain. And then the people of Judah took Uzziah, who was sixteen years of age, and made him king in the room of his father, and he reigned fifty-two years in Jerusalem. He sought God in the days of the prophet Zechariah, and as long as this lasted, the Lord prospered him as a king. At that time, Israel stood at its best in power. It extended its victories on the north to Hamath, and to the Dead Sea on the south (2. Kings xiv. 26–28), while Judah under Uzziah subdued the Edomites and the Philistines. The two kingdoms almost equalled the united kingdom in the days of David and Solomon.

I. UZZIAH'S GREATNESS.—Vs. 8–15. The Ammonites—the countries east of the Jordan gave gifts—paid tribute—to Uzziah; and his name was honored even to the Egyptian frontier; and he was strengthed greatly. He built towers for war purposes at three places in Jerusalem, and fortified them. He also built towers in the desert, and dug many wells, because he had many cattle, both in the low lands and in the plains. He gave close attention to agriculture, and had vineyards in the mountains and in Carmel (fruitful fields). He loved husbandry, or the ground. He kept up a great military force, bands or regiments that served by rotation; and he kept them well armed and ready for service. Besides the ordinary weapons of that time, men invented engines to shoot arrows and stones, and the king had them placed on the towers and bulwarks. His name was known far and near, and he was prospered till he was very strong as a ruler.

II. UZZIAH'S PRIDE.—Vs. 16–18. With the consciousness of his success and strength, Uzziah became vain and proud. He exalted himself, and disobeyed God's law, by going into the temple to burn incense, which was the duty only of the priest. This was a daring and wicked act.—See Lev. x. 1, 2. Azariah the priest, and eighty other priests with him, went in after the king, and withstood him, and reminded him that he was out of his place, and warned him of his danger, as he was transgressing the law of the Lord. He did not belong to the priestly tribe. This shows that material or worldly success does not tend to proper humility, or to well balanced character.

III. UZZIAH'S PUNISHMENT.—Vs. 19–21. It seems that the warning should have saved the king, but it had the opposite effect. It made him angry. He resented the criticism of the priests, and was determined to do as he pleased. And when he had the censer in his hand to burn incense, he was stricken with leprosy. The judgment of God was on him; the priests put him out of the temple; and when he realized that the Lord had smitten him, he hasted to go out. And from then to the day of his death, Uzziah was a leper, and lived apart in a free house. And mean-

(*Continued on page 121.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS

Almont, Mich., April 16.

April 23, Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, April 28, at 7:30 p. m.

Peck, Mich., Apr. 29, at 7:30 p. m. and on Apr. 30, at 10:00 a. m.

Yale, Mich., Apr. 30, at 3:00 and 7:30 p.m.

Detroit, Mich., May 7. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

The Editor expects to be open for special appointments for some time to come, and will be pleased to hear from those who would like to have him visit them and hold a few meetings.

Those in the several localities seeing this please tell others.—EDITOR.

SIX GOOD OFFERS.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

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OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN in offers 4 and 5.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar 11," "June 11," "Sep. 11," or "Dec. 11," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 11*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 10," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once and we will gladly correct them.

(*Continued from page 119.*)

while Jotham acted in the place of his father, and finally reigned in his stead.

This reminds us of the words: "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted."

EXTRACTS FROM LETTERS.

The Kingdom First.

DEAR BROTHER:—Find enclosed a dollar for the HOPE for this year. I thank you for credit extended. I want the paper as long as I am able to pay for it. I have read after quite a number of "Restitution" writers, and without any attempt at flattery, I would say that you are in advance of all.

While I am an ardent Socialist, I can see no reason why one that is working for the "High Calling" should bother too much about political affairs, any more than to keep up with current matters; for we read, "Seek first the kingdom of God," and understand that the better condition on earth is a sequence of the kingdom.—Yours hopefully, R. A. F., Almo, Ky.

An Ardent Believer.

DEAR BROTHER:—I enclose a dollar for which please send me THE WORLD'S HOPE. I have for years been an ardent believer in what you teach concerning the final victory of Christ over sin, death and hell; so I enjoy reading along these lines. Yours in the truth, Mrs. M. E. M., Eagle Lake, Tex.

Thank God for His Love.

DEAR BROTHER PATON:—Inclosed find two dollars, one to renew my subscription for the HOPE, and one for yourself. I enjoy the HOPE more and more for the great truths it reveals. It is really the key to the Bible. I thank God for his great love to all men. "The Lord is good, and his tender mercy is over all his works."

May the Lord bless you in your great work.—Yours in Christ, H. P. H., Martinez, Cal.

An Article from Jerusalem.

DEAR BRO. PATON:—I am well, and will write a few lines for the HOPE soon. I have received a letter from Sister Brown, now in the Holy Land. She is one of our preachers. She has written an article for the HOPE which I am sending with this letter. (See article headed, "ALL—ALL—ALL—ALL."—EDITOR.) I will take time soon and drop a few lines to the HOPE Family. Will just say now that I am battling for God and truth, with some good results.

Well, dear brother, I must say that the HOPE still feeds my soul with heavenly food right warm from Heaven. May you be long spared to tell the story of the Father's love for lost men.—O. M. Chase, Hartland, Me.

Love its Truths.

DEAR BRO. PATON:—I see it is time to renew my subscription for the HOPE. I would not like to be without it. I love its truths. May the Lord give you wisdom to rightly divide the word, is my earnest prayer. I enclose a dollar. —Yours in his name, M. F., Wayland, Mich.

The Bible a Grand Record.

DEAR BRO. PATON:—I enclose you a dollar for the HOPE for 1911. I went to call on the friend that I wrote you about lending some of the HOPES to. I took the one with me that had the article on "The Lord's Coming." I read it to her while she was working. She was very much interested in it. We would stop and talk about it; and sometimes she would ask me to read something over again, so she could get the full meaning of it. And I never saw the truth so clearly as I saw it that day. It seemed as though the whole Bible, from cover to cover, was one grand rec-

ord of the fulfillment of what God said: "Let us make man in our image, and after our likeness. And in the image of God created he them,"—anticipating what they would be when he had finished the work he had commenced. Just as he said to Abraham: "I have made thee a father of many nations." In his mind he had, and it would become a fact in His own good time.

I have been reading the article, "The God of Salvation." It is good. I believe it is wonderfully true. "Blessed be God, even the Father of our Lord Jesus Christ, who is the Father of all mercies, and the God of all comfort." To him be praise and dominion forever.

Paul says he was an apostle of Jesus Christ by the will of God. He also says: "According to the grace of God which is given unto me, as a wise master builder I have laid the Foundation, and another buildeth thereon. For other Foundation can no man lay than that is laid, which is Jesus Christ. But let every man take heed how he buildeth thereon." I believe God has used you and the HOPE to bring many into the light of the Bible plan who are hungering and thirsting and know not where to go for that which will satisfy the longings of their hearts. He has led them to study the sure word of prophecy which shines as a light in a dark place, until the day dawn, and the daystar arise in their hearts; to give them the knowledge of the glory or character of God, as it is in Jesus Christ; "For God was in Christ reconciling the world unto himself, not imputing their sins unto them." And Jesus said he was in the Father, and the Father in him, and that his words were spirit and life. So he says: "Come unto *me* and *I* will give you rest."

"Thus far the Lord has led me on,
Thus far his power prolongs my days;
And every evening shall make known
Some fresh memorial of his grace."

Not that I have always been faithful to his leading, for I can see that I have done many things that I ought not to have done, and have left undone many things I ought to have done. But I want him to work in me to will and to do as he would have me do.—Yours for the truth as it is in Jesus, M. A. B., Lynn, Mass.

Questions 10 and 13.

DEAR BRO. PATON:—I cannot pride myself upon being a frequent correspondent of yours, but this is not due to any lack of appreciation of THE WORLD'S HOPE teaching, for its semi-monthly visits are always welcome, as it brings to us things new and old out of our Father's great storehouse. The "Question Box" department is a feature that I think will be greatly blessed to all who will search for a Biblical answer to the questions as well as to note the replies of others. I have felt, as you have suggested, that some answers must be short as compared with the large subjects.

May I suggest a thought in connection with Question 13, to which Philippians ii. 5–8 is referred. Note verse 6: "Who *being* in the form of God, *emptied Himself*, took on Him the form of a servant, (in *this* form *further*) humbled himself." Again in Hebrews x. 5: Before Christ came in the body prepared, did he not do the Father's will in *consenting* to so come, thus sacrificing *self?* Again, Romans vi. 10: Did he not die unto sin by means of his living unto God, and not unto *self?* His expiring moment on the cross was not alone his death to sin, else this might also be true of the two thieves. Sin is due to weakness, ignorance, and intrusion of *self.* Apparently Jesus died to sin in this last sense; and to this agree the words of Hebrews ix. 26: He appeared to put away sin by the *sacrifice* of *himself.*—See also verse 14; vii. 27; Eph. v. 2; Gal. i. 4. In thus giving, he sacrificed more than his natural life, or earthly body. *Self* life is what Jesus

laid down, and this no one could take (John x. 18), but the earthly life was taken, and he by wicked hands was crucified.—Acts ii. 23.

As Jesus made his *soul* an offering for sin, it would seem that *life* and *soul* were identical; hence we have an answer to Question 10, namely: the will, purpose or desire of anyone, be he earthly or heavenly, for God has a soul, as well as man.—Matt. xii. 18; Isa. xlii. 1.

May the light shine more and more. Yours in the love of the truth, Jos. F. Smith.

(I would suggest that leaving the glory Christ had with the Father, was a great act of condescension, and the coming in the flesh was taking on the condition of man which had to be sacrificed in order to reconcile the world to God. Yes, he did the Father's will in coming, but the pasage in Hebrews x. shows that the body he took was prepared for sacrifice. To come was coming *from* the Father, but the atoning sacrifice was the way *to* the Father.—EDITOR.)

Comfort in Lonely Hours.

DEAR BRO. PATON:—May the Lord bless you for your words of comfort to a lonely reader of the HOPE. I do not know of anyone else in this place who takes it, and but few are willing to read it, if I loan it to them. But I love its teaching. It is next to my Bible; and bless my Heavenly Father and the dear HOPE Family for the comfort it gives me; yet I fear it is asking too much to have it sent me free; but I should miss it very much if it did not come. I am old, and not able to do much; and the little paper fills lonely hours. I thank you for sending it to me so long. May the Lord bless you for the good work you are doing.—Your sister, Mrs. A. J., Blodgett Mills, N. Y.

Physical and Spiritual Health.

DEAR BRO. PATON:—Well, I am back in Zurich again, so please send the HOPE here. I thank God that I enjoy physical and (I think I can truly say) spiritual health and comfort at the age of nearly seventy-eight; and I still hold firmly to the belief that the teaching of the HOPE is strictly in harmony with the teaching of the Bible. Consequently I want the HOPE as long as I remain in this earthly house, or as long as you are able to publish it. Yours in love of the truth, L. O., Zurich, Kansas.

Watching Progress of Events.

DEAR BRO. PATON:—I have read your article on "The Five Kingdoms" with great interest, and I trust with profit. It seems clear that the earthly kingdoms must be destroyed to make room for the fifth or universal. I am watching with interest the progress of events in the Old Country, especially in Portugal and Spain, where the separation of Church and State is taking place. Truly, "Our God is marching on." I long for the time when "Death shall be swallowed up in victory," and for me that time cannot be far distant.

God bless you, my brother, is the prayer of yours in the faith, H. S. B., Brooklyn, N. Y.

Very Much Interested.

DEAR BRO. PATON:—Enclosed find a dollar for the HOPE for another year. I am very much interested in the truths presented in the paper, and taught by our people—the hope for our race, the world of mankind; but I seem to have so much to take up my time that I do not find time to write. The days come and go, and the weeks, yea, the months also, and still there is more pressing in to take up my time. I often think that when this job is finished, I can call a halt, and get time to write something for the HOPE, but something else is nearly always waiting.

Well, God bless you and all the rest of the Hope Family, and may that blessing be extended until it reaches

every son and daughter of Adam, or until the groaning creation is delivered from the bondage of corruption (to which it was subjected by the Creator in hope), into the glorious liberty of the sons of God. Speed on, ye wings of time, and bring the glad and long-looked-for day.—Your brother in Christ, Richard P. Chase, Canaan, Me.

Faith Grows Brighter.

DEAR BRO. PATON:—After so long delay, I come at the eleventh hour with my little mite to help you push the good cause you advocate along a little. I thank you for sending the HOPE so long without hearing from me. It was partly my carelessness, and partly because I have been on the move since November, that I have not written to you sooner. My faith in God's great plan of salvation grows brighter every day. I believe that God, through Christ and the saints, will finally reconcile and bring all to himself. Then his will shall be done in the earth as it is done in heaven, and God shall be all in all.

I inclose a dollar for my subscription to the HOPE, and pray that God will continue using you in this good work, and bless you and yours with health and a high place in his kingdom. Yours in the love of Christ, G. W. B., Gravette, Ark.

ANY one who will pay one dollar in advance on his own subscription for the HOPE may send as many *new subscriptions* as can be secured, at the rate of *two for one dollar*. This reduced rate does not apply to renewals and in case of such reduction, the price must accompany the order. Here is a good opportunity for agents or missionaries. Let all do what they can.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

QUESTION BOX.

Question 17.—What is "the Mark of the Beast" of Revelation xiii. 16?—S. Striffler and Mrs. Agnes Dilworth.

Answer.—The still small voice tells me that the nature of all beasts is to use force, to secure their purpose, and that any individual, union, trust or combination of any kind that uses force in any degree to induce others to come into his or its way of thinking or acting, thereby displays the mark of the beast most vividly. It may be seen in the pulpit, or in unions that actually take men's lives if they dare to earn a living without first displaying the beast mark. I have known men that could not buy goods because they did not belong to the union, and others that were killed because they dared work for a living without joining the union.

Force was the characteristic of the Papal system, and now we see the clergy using coercive means to further any pet cause or scheme. Paul said: "The weapons of our warfare are not carnal." They fought only with the sword of the Spirit, and God gave the increase.—H. Gawley.

Question 26.—What was the nature of the wrath of God poured from the vials on the earth?—Rev. xv. 8.—A. S. Jones.

Answer.—I think the plagues refer to all the terrible calamities and internal distractions that have come and yet will be necessary to the complete overthrow of the Babylonish system. For some suggestions on the plagues, read: "Deliverance of Israel," in MOSES AND CHRIST, page 146.—J. H. P.

Question 27.—What is meant by Psalm lvi. 8.—"Put thou my tears into thy bottle?"—A. S. Jones.

Answer.—David was continually moving from place to place, and was in constant trouble on account of his enemies. He prayed for mercy and help against those that would swallow him up. And the Lord took account of all his wanderings, and, as expressed in his pray-

er, remembered his "tears," (they might be caused by his afflictions or by penitence), as though they were kept in a bottle or written in a book. God does not forget the trials nor the tears of his people. He will give them victory and peace.—J. H. P.

Answer.—The verse should be considered as a whole. "Thou knowest my wanderings; put thou my tears into thy bottle; are they not in thy record?" The terms, tears and wandering, and also the terms, bottle and book, are synonymous. Tears means trials, wanderings and tribulation. They are all known to God, and are recorded in the biological and genealogical records of heaven. The preservation of David's tears in God's bottle is a figure of speech denoting the recording of his trials in heaven's record. In that record is found our nationality, together with the tribe or family from which we have sprung.—See Psalm lxxxvii. 6.

We are creatures of environment, and receive impressions during our prenatal condition that will go with us to the judgment. The lighted and gilded ballroom and places of carnal amusement should be shunned by all prospective mothers. With these thoughts in view I translate the verse as follows: "Thou who knowest my wanderings, put my trials on thy heavenly record, and record them in thy book."—Geo. M. Dils.

☞I find that our cloth bound copies of MOSES AND CHRIST are all gone. It will be necessary to have a new supply printed and bound, which means considerable expense. If any wish to help in this, they can do so by ordering copies in advance. To all who do so, the price will be 35 cents, or 3 for $1.—ED.

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.

"ALL, ALL, ALL, ALL."

(Eph. i. 3-12.)

"GOD is love."—1. John iv. 8, 16. Simple words, but the key to the "mystery of Godliness."—1. Tim. iii. 16. Blessed words, for they teach us to put the right emphasis on such declarations as, "Our God is a consuming fire."—Heb. xii. 29. Far-reaching words, for they lift men from the pit of despair to the throne of the Lamb.—Rev. xxii. 3. Wonderful words, for they teach us to accept that interpretation of Scripture which magnifies God, rather than that which minimizes him.—Rom. xi. 33-36. Precious words, which absolutely believed, bring us to the peaceful, far-seeing knowledge of "ALL things" from God.—Rom. xi. 36.

"ALL things for good.—Rom. viii. 28. "ALL things" subdued unto God.—Phil. iii. 21. "ALL things" reconciled to God.—Col. i. 16-20.

Ours is indeed a great salvation. Let us look at it.

1. The First Provision.

"HER seed shall bruise thy head."—Gen. iii. 15. Man sinned and sold himself and the world to Satan. God must buy him back.—1. Cor. vi. 20; 1. Pet. i. 19. Satan's price to deliver up the lost Adam, and his race, and his world, was the life of the Son of God. God gave his only begotten Son into the hands of Satan.—John iii. 16-18.

But all the devil did in the death of Christ was to bruise his heel, that part of the body least susceptible to injury; while, by that very death, Christ bruised Satan's head, the vital part of the body.—Gen. iii. 15.

We gain "much more" by Christ's obedience unto death than was ever lost through man's disobedience.—Phil. ii. 8-11.; Rom. v. 9-20. There is "much more" even for those who will be "saved" so as by fire," (1. Cor. iii. 15) of whom Lot fleeing from Sodom is a type, (Gen. xix. 15), and even for

those who come into the kingdom like the dying thief, (Luke xxiii. 43), for righteousness in the kingdom is "much more" than innocence in the garden.

But for the overcomers, a manifold "much more." There is the crown of rejoicing for the soul-winner.—1. Thess. iii. 19. The crown of righteousness for those who love his appearing.—2. Tim. iv. 8. The crown of glory for those who feed the flock of God. —1. Pet. v. 2-4. The incorruptible crown for those who keep under the body.—1. Cor. ix. 24-27. The crown of life in the first resurrection for those who love Him.—Jas. i. 12. The crown of life, redemption of the body, for those who are faithful unto death (not in death).—Rev. ii. 7. Crown of gold for those who inherit all things, because they have overcome even as he. —Rev. iv. 4; xxi. 7; iii. 21. And still much more riches in glory, (Eph. i. 18.), for the overcomer buys of him gold tried in the fire.—Rev. iii. 18; 1. Pet. i. 7; iv. 12-14.

2. The Full Prophecy.

"ALL we like sheep have gone astray. * * Jehovah hath laid on him the iniquity of us ALL."—Isa. liii. 6. The cross covers the curse. The plaster is as large as the sore. The remedy is equal to the disease. "For as in Adam ALL die, even so in Christ shall ALL be made alive."—1. Cor. xv. 22-24. "For * * the living God is the Saviour of ALL men, especially of those that believe."—1. Tim. iv. 10. "For God hath shut them ALL up in unbelief, that he might have mercy upon ALL."—Rom. xi. 32.

3. The Full Proclamation.

THE angel announcing the birth of the babe of Bethlehem said: "Behold, I bring you good tidings of great joy, which shall be to ALL people."—Luke ii. 10. And Paul declared that Christ gave himself a ransom for ALL, to be testified in due time.—1. Tim. ii. 5, 6. And that "due time" is close upon us, for those who are coming into the "unity of faith and knowledge," (Eph. iii. 13), do see "eye to eye," (Isa. lii. 8), and know that some day, some time, somewhere, at the name of Jesus every knee shall bow and confess him, not only as Saviour, but as "Lord."—Phil. ii. 10, 11. For the pathway to "perfect love" is to see and to "testify that the Father sent the Son to be the Saviour of the world."—1. John. iv. 13-18.

4. The Fixed Purpose.

IT is God's "eternal purpose," to bring man back to himself, (Eph. iii. 11-19),—"in the dispensation of the fullness of times."—Eph. i. 3-23. In "the ages to come," there is exceeding riches of his grace, (Eph. ii. 7), for his precious, peculiar, treasure.—Mal. iv. 17; Tit. ii. 11-14.

5. The Father's Pity.

"LIKE as a father * * so the Lord pitieth."—Psa. ciii. 13. "In his pity he bare them."—Isa. lxiii. 9. "God's wrath is for "a small moment," but his "kindness" is "everlasting."—Isa. liv. 7-12. "His mercy endureth forever." —Psa. cxxxvi. 1-26. These words occur many times in the Bible, but never once the sentence, "His anger endureth forever."

The many commands to Israel to be pitiful in their punishments prove that God is not relentless in his chastisements.—Deut. xv. 12-15; xxiv. 11-22; Isa. lviii. 6; Exod. xxii. 21.

Jesus said: "I and my Father are one."—John x. 30. Jesus healed the servant who was about to arrest him. —Luke xxii. 51. He forgave the thief who had mocked him.—Luke xxiii. 43. And he died for his enemies.—Rom. v. 6-8. He commanded his disciples to love their enemies, that they might be the sons of the Father.—Matt. v. 44, R. V.

"Followers of God * * walk in love."—Eph. v. 1, 2.

6. The Favored Place.

THE knowledge that "the grace of God hath appeared unto ALL men," (Tit. ii. 11–14), brings us into,—(1) A place of "perfect peace," (Isa. xxvi. 3) when the heart is kept from every care about ourselves or our loved ones.—Phil. iv. 6, 7. (2) A place of "perfect" patience, where we "want nothing."—Jas. i. 4. (3) A place of "perfect" submission to the will of God in the most intense suffering.—Col. iv. 14; Rom. xii. 2; Heb. ii. 10; v. 8, 9. (4) A "perfect" unity, where our Lord's prayer is answered.—John xvii. 23.

7. The Final Preciousness.

"He shall see of the travail of his soul, and shall be satisfied."—Isa. liii. 11. Since God "appointed Christ to be heir of ALL things," (Heb. i. 2); since God so loved the world that he gave his only begotten Son that the world might be saved, (John iii. 16, 17); since the declaration went forth both from John the Baptist and John the beloved that his sacrifice was for the whole world, (John i. 29; 1. John ii. 2); since Jesus Himself said: "I came * * to save the world" (John xii. 47); he cannot be satisfied until he sees the "world" reconciled to God.—2. Cor. v. 19.

Since the Son came to do the Father's will, (Heb. x. 7–9) and "the Father sent the Son to be the Saviour of the world," (1. John iv. 14), and "will have ALL men to be saved, and to come to the knowledge of the truth," (1. Tim. ii. 3, 4) our Christ will never be satisfied,

"Till each lost son of Adam's race,
Is folded to the Father's heart."

Abbie C. Morrow Brown, Box 35, French Post, Jerusalem, Palestine.

☞How gratifying it would be if all whose subscription has ended would renew without personal notification. Please look at your credit and see if it is in the past. If you still want the HOPE, please let me know as soon as possible. And if you do not want it, please drop me a card.—EDITOR.

OUR HEAVENLY HOME.

BY faith I behold the Holy City,
Prepared as a bride adorned for her Lord;—
Her light is like unto stones most precious;—
Descending out of heaven from God.

I see our Saviour crowned at the center,
Jesus the great Redeemer of all;
Above and around Him are the holy angels,
Who go at His bidding and call.

This beautiful city with her many spires,
Hath streets that are laid out in gold.
No sorrows are there to molest us;
Her treasures are wealth untold.

This beautiful city hath many streams,
Issuing forth from the river of life;
Perfect healing in these streams abound,
Bring forth eternal life.

By the sides of this river are trees of life,
Its waters nourish their roots;
The leaves of these trees are for healing;
The nations will eat of their fruits.

This heavenly Zion is being prepared
For the Church, the Bride of the Lamb;
In sorrow and silence she sits here,
Waiting for her Lord to appear.

To vindicate and claim His bride.
This heavenly city hath twelve gates,
On the east, the west, north and the south,
And they are all opened wide.

She is a pilgrim and a stranger here;
This earth is not her home.
To that city she is longing to go—
To her beautiful heavenly home.

There is nothing too grand nor too good
For the Church, the Bride of the Lamb;
For eye hath not seen nor ear heard
What God will do for the New Jerusalem.

So, daughter of Zion, awake from thy sadness,
Thy sorrows shall oppress thee no more:
We hail the glad morn that bringeth gladness;
The night of thy sorrows is almost o'er.

Then the Spirit and Bride shall say, Come.
Let him that heareth say, Come.
Let him that is athirst come
To the marriage supper of the Lamb.

Fall River, Mass. SARAH C. MCCOMBER.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, six cents a copy.

NAMES OF THE DEITY.

YESTERDAY I received from the publisher, J. J. Scruby, Dayton, Ohio, a 64 page pamphlet with the above title and read it today. Many of you have noticed how I have been interested in the names of Elohim, to Him be praise! but these six lectures are to me so precious that I am ordering a copy to be sent to all the names I remember among THE WORLD'S HOPE readers and I pray that you who receive will prayerfully read and lend, and send an order, large or however small, for some of the many tracts or booklets that he publishes, at a great cost to himself and wife, for the glory of God.

To the many who will not get the booklet thus, I say, Please send some postage stamps for "Names of the Deity," (8c) and sample of tracts. If anyone cannot afford anything, send a postcard asking for a copy at my expense, and you will receive it *freely*, but do send for, read and lend it. May many be led to send a copy to their Christian friends.

As no book and no uninspired writer is infallible, it is no slur on the pamphlet to say that I think the "Second reason" on pages 38, 39 are unscriptural. If God please I may refer to these pages later, but I wish that every reader of THE WORLD'S HOPE will first examine for him or herself.

These lectures were by the late Dr. F. L. Chapell, then Resident Instructor of the A. J. Gordon Missionary Training College, Boston, Mass.

H. Veysey.

LIVING TEMPLES.

IT is well known that many worshipers of idols do not regard their images as sacred until they have been consecrated, and the deities which they represent have entered into them and taken up their abode.

W. R. Hunt writing from China says: "A Chinaman became interested in the religion of Jesus Christ, and read carefully through the whole of the New Testament. He was asked the question, 'What impressed you most, while reading it?' He replied, with solemnity and reverence: 'It was the thought that our bodies could become the temple of God, and that the Spirit of God could and would dwell in us.' Does this thought impress us as strongly as it did this Chinaman? Or have we heard it over and over until it has become an idle tale?"

Consider these impressive words of Holy Writ: "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God *dwell* in you. * * If the Spirit of him that raised up Jesus from the dead *dwell* in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that *dwelleth* in you."—Rom. viii. 9-11. "Ye are the temple of the living God; as God hath said, I will *dwell* in them, and walk in them; and I will be their God, and they shall be my people."—2. Cor. vi. 16. "For this cause I bow my knees unto the Father of our Lord Jesus Christ. * * that Christ may dwell in your hearts by faith."—Eph. iii. 14-17. "Hereby know we that we *dwell* in Him, and he in us, because he hath given us of his Spirit."—1. John iv. 13. "Ye also are builded together for an habitation of God through the Spirit."—Eph. ii. 22. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John xiv. 23. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth."—John xiv. 16, 17. "Abide in me, and I in you."—John xv. 4. "Know ye not that ye are the temple of God, and that the Spirit of God *dwelleth* in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1. Cor. iii. 16, 17. "What! know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own?"—1. Cor. vi. 19.

Do these words mean anything? Do we know what they do mean? Have we personal knowledge of the facts here stated? Have we ever seriously pondered the meaning of that saying of Paul: "Now if any have not the Spirit of Christ, he is none of his?"—Rom. viii. 9.—Selected.

E W Keith # 19
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THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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REDEMPTION OF THE EARTH.

A Glimpse of the Perfect Day.

THE mission of our Lord Jesus includes the redemption of the earth from its curse, the development of its great possibilities, the raising of its inhabitants from ignorance, enmity and sin, and the creating of a heavenly state of society here. This does not belittle the importance of present personal salvation, the spiritual state as man's destiny, nor the fact that the invisible kingdom of God will rule the earth. Neither does it touch the question of the judgment of the dead, and the blessed victory resulting from it. All these have their place in the revealed plan; but making the earth and its mortal inhabitants right is another part of our Lord's work, which by many is dimly seen, or wholly overlooked.

To the Son the Father said: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm ii. 8. What will the Son do with them? Some think he will destroy the earth, others, that he will destroy the nations, and still others, that he will destroy both. But it does not appear either reasonable or Scriptural that he will lose any part of his inheritance, but, rather, that he will purify and preserve it all. It seems clearly Scriptural that all destruction of life is in Adam, and that all who die become Christ's (who is our Life) by virtue of his death and resurrection.

Evidently this phase of the truth is included in the statements that our Lord Jesus is "the Saviour of the *world*," "the Lamb of God which taketh away the sin of the *world*," that he will "make *all* things new; that he will make an end of sin, destroy all pain and death, and wipe the tears from all faces; that he will make new heavens and a new *earth*, wherein righteousness shall dwell; and all the Scriptures showing that the Lord shall fill the earth with his glory, and the knowledge of himself, and that all the nations, kindreds and families of the *earth* shall be blessed,—making a condition here in which "the work of righteous-

ness shall be peace; and the effect of righteousness quietness and assurance forever."—Isaiah xxxii. 17. That will be the time when "Nation shall not lift up sword against nation; neither shall they learn war any more."—Isa. ii. 2–4. That will be the fulfillment of the angel's proclamation: "On earth peace, good will toward men."—Luke ii. 14.

Remember that the *earth* is the place of these changes. Knowledge shall destroy ignorance; light will drive away darkness; righteousness and love will supersede sin and selfishness; health and abundance will supplant disease and poverty; sorrow, tears, pain and death, which have cursed the race, shall be driven out by their opposites. It has been easy for people to expect all these good conditions in heaven, but it is the *earth* that is under the curse, and is to be delivered. The Scriptural promises of these good things do not refer to the destiny of man when given spiritual or heavenly bodies; but they anticipate a redeemed and subdued *earth*, when "All *flesh* shall see the salvation of God."—Luke iii. 6. This salvation shall reach "all the ends of the earth."—See Psalm xcviii. 1–3; Isaiah lii. 9, 10. That will be the world's "Golden Era."

The reign of Christ and his immortal associates (a royal priesthood) has direct reference to this grand result—the redemption of the earth and the blessing of the nations then in the flesh. With this in view, Jesus taught his disciples to pray for God's kingdom to come; that his will may be done in the earth, as it is in heaven. The Psalmist foresaw the relation of the Lord's coming reign to the good effects in the earth, and called upon everything in heaven and earth to rejoice because of his coming to govern the people with righteousness, equity and truth.—Psalms xcvi. and xcviii.

The Lord not only promises to deliver the people from selfish and cruel human governments, but their perpetual safety and peace are assured by the fact that the heavenly King will govern them aright. His dealing with them will result in their conversion, so that they will learn to govern themselves. Many overlook their conversion, but it is plainly foretold in Psalm xxii. 27, 28: "All the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before him; for the kingdom is the Lord's; and he is the Governor among the nations." (This reign begins during the sounding of the seventh trumpet, and at first the nations are angry.—Rev. xi. 15–18.) This prophecy of the Psalmist has no reference to those who have been converted in former ages; but to convert the world and keep it right is the object of Christ's reign.

The judgment of the dead, which also is to be victorious, should not be confounded with the judgment of the living—the nations of the earth. Probably the work for both the living and the dead is shown in Isaiah xxv. 7, 8, where we learn that the Lord will destroy the covering cast over all people, and the vail spread over all nations, swallow up death in victory, wipe the tears from all faces, and take the rebuke

of his people from off all the earth. In xxvi. 9 we learn that when God's judgments are in the earth, the inhabitants of the world shall learn righteousness. This does not seem to refer to any who had died, but to those still in the flesh.

Psalm lxii. refers to this subject. It shows that Christ will govern the people rightly, bring peace and gladness to all, remove all mere self interest, and, therefore, the extremes of riches and poverty, and the harassing cares of both, and destroy all kinds of oppression. It uses a beautiful figure to express the blessing: "He shall come down like rain upon the mown grass [preparing for a second crop]: as showers that water the earth." And, as a result, all nations shall be blessed in him and call him blessed, and the earth shall be filled with his glory.

That even the Lord's indignation and devouring fire will result in blessing to the people is shown in Zephaniah iii. 8, 9: "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." Many stop here and miss the glory of the passage: "For then will I turn to the people a pure language [a clear expression of the truth], that they may all call on the name of the Lord, to serve him with one consent." It is useless to say, as some do, that this refers only to the few who had served the Lord in former ages. It evidently refers to the conversion of the world.

Revelation xv. 2–4 speaks of those who have obtained the victory over the beast, his image, his mark and his name, and who stand on the sea of glass mingled with fire. (They have a clear position, in the midst of the judgments.) They sing the song of Moses and the Lamb. It is probably so-called because based on the harmony of the teaching of Moses and the gospel of Christ. They recognize the Lord as King (not only of saints, but) of nations or ages (see margin), speak of his marvelous works and exclaim: "Who shall not fear [revere] thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

This "shall come" makes it certain and future from the position of these victorious singers. Who that sees the light of the plan of the ages, and the harmony of the teaching of Moses and Christ, would not join in the song? To them, the suggestion that the nations will worship only in abject submission and despair, has no weight. We have seen that the Psalmist says they "shall remember and turn to the Lord," that Isaiah says "they shall learn righteousness," that Zephaniah says they shall "serve the Lord with one consent." These with the song of the victors make a fourfold cord binding us to the blessed hope of the world's conversion to love and righteousness, and the filling of the earth with the glory of the Lord under the reign of Christ and his saints in the ages to come.

Revelation xiv. 6, 7 tells us of "Another angel [messenger] having the everlasting gospel to preach to them that dwell on the earth,—to every nation, kindred, tongue and people,—saying with a loud voice,

Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea and the fountains of waters." This proclamation is located after "the first fruits unto God and the Lamb" are redeemed from the earth, and standing with the Lamb. And the nations are called on to worship God, not because the day of judgment is *coming*, as in the preaching of the age now closing, but because "the hour of his judgment *is come*." Evidently this refers to a new dispensation; and the new message is the "*everlasting* gospel," even as compared with the gospel of the age then closing.

That this new proclamation begins before Babylon goes down, causes her fall, and brings torment to the worshipers of the old system, seems evident by a careful reading of Revelation xiv. That such a message has begun is apparent to many; and that in due time it shall be heard and obeyed by the nations is stated in Revelation xv. 4. This angel says: "Worship God, for the hour of his judgment is come;" and the latter passage says: "All nations shall come and worship," for the same reason.

For several reasons mentioned it seems certain that the message of Revelation xiv. 6, 7, was not fulfilled, as some claim, in the Advent movement of 1843–4. Its leaders did not teach that the 144,000 had been, or would be gathered as "the first-fruits," (which implies later fruit), and their message was neither world-wide nor the everlasting gospel. They were narrow in their idea of the good results of their message, as they preached the hopeless punishment of the masses; while this is a proclamation of their final salvation.

The writer would not belittle that going out to meet the Bridegroom. He believes it was a fulfillment of Matthew xxv. 1–5, and, therefore, whatever its mistakes, a step in God's plan. But the messages of Revelation xiv. could be fulfilled by nothing less than the proclamation of the everlasting gospel, the destruction of Babylon, and the final conversion of the world.

The Greek word *aionion*, here and often rendered "everlasting," refers to either limited or unlimited duration, according to the nature of that to which it is applied. When referring to slavery, as in Philemon 15, (and like the corresponding word *olam*, in Exodus xxi. 6 and Deuteronomy xv. 17), it is rendered "forever," and is limited to the lifetime of the slave. It always means an age, whether long or short. When applied to a dispensation, it ends with the dispensation. When applied to sin or punishment, it is limited, because the mission of Christ is to make an end of sin (Dan. ix. 24); and the time is coming when there shall be no more pain, death nor curse.—Rev. xxi. 4; xxii. 3. When applied to God, the Christ-life, or righteousness, it means endless duration, because of their nature; and the "everlasting gospel" may be endless, because of its relation to the endless priesthood and judgment of Christ and the saints. It will continue, at least, until the world is set right, even if it has not a phase that, like the reign of peace, shall never end.

The seven angels, having the seven vials of wrath come out of "the temple of God,"—the exalted church. In Psalm cxlix. 5–9, we see that the

saints are to execute the judgments. —1. Cor. vi. 2, 3. But the wrath is in *golden* vials, indicating its heavenly character and object. And the wrath is limited; when the seven vials are poured out, the voice says: "It is done;" and after that men will enter the temple.—Rev. xv. 8. The Lord will not keep his anger forever (Ps. xxx. 5; ciii. 9; Isa. lvii. 16; Micah vii. 18), "Because," as the last verse says, "he delighteth in mercy." And many times the word says: "His mercy endureth forever." —Ps. cvi. 1.

World of Mortals.

MANY think the nations blessed are a race of immortals raised above the earthly condition. That immortality is the final state of men seems clear; but under the reign of Christ and his immortal saints, there is to be a world of mortal nations, saved from the curse of sin, and therefore just ready to do the Lord's earthly work rightly. The people will be born aright, properly trained, live according to the law of love, toward God and men, mature as trees of the Lord's planting, and then, instead of dying, be translated into the heavenly phase of God's kingdom.

The ideal earthly state is found in Genesis i. 26–28. God created man male and female; and said: "Be fruitful and multiply, replenish the earth, and subdue it: and have dominion over the fish of the sea, the fowl of the air, and every living thing that moveth upon the earth." This purpose concerning man is mentioned in the eighth Psalm, and again in Hebrew ii. 6–8, where the writer says: "Thou hast put all things in subjection under his [man's] feet. * * But now we see not yet all things put under him. But we see Jesus, etc."

Here it is implied that God's ideal shall be realized. Between its first statement and its attainment there is a long period of ignorance, sin and suffering, proving the mere natural man's inability to govern even himself; and the earth has not been subdued, nor the animals controlled; and the history of man in his selfish misrule, has appeared a terrible failure. But there is light when "we see Jesus," who by his sufferings and victory gives us the key of hope. He is the Head of a priesthood by whose government the original purpose will be accomplished. He brought and sends the Divine Spirit into the flesh, and by it man will learn to govern himself, and how rightly to obey the original command; to produce his kind without the blundering of the past; subdue the earth and develop its resources; and properly control and use all the lower creation. What man has done, as a result of mental, moral and spiritual training, is but a foregleam of the sublime possibilities.

It appears self-evident that the reign of peace cannot be fully brought in before the conquering reign ends. Therefore man cannot be the perfect master of his inheritance until he becomes wholly loyal to the Lord. Hence the ideal earthly work in *all* its phases, cannot be done until the whole living world shall be redeemed from the curse of sin and death.

If earthly life and generation were to end with sin and death, there would never be an instance

of right earthly conditions, nor an answer to the prayer which our Lord taught his disciples that God's will should be done in earth as it is in heaven. Neither could there be a fulfillment of the promise—too little thought of—that the blessings of the righteous shall descend upon their children and children's children.—Exod. xx. 6; Ps. ciii. 17; Prov. xx. 7; Isa. liv. 13.

Clearly both good and bad qualities are inherited. The Bible plainly teaches that sinful conditions descend from Adam, and righteousness from Christ; and as the evil is developed by heredity and bad influences, no doubt the Lord will make use of good parentage, and all good influences, to bring about the good conditions of the perfect day. Iniquity is visited upon the third and fourth generations; but good is perpetuated unto all generations.—See PERFECT DAY, page 68. This shows the truth, overlooked by many, that the Lord's work is gradual, as well as dispensational, and that the good in the next generation will be the result, and therefore the reward of all the good work done in this generation. It is all of the Lord, but through angelic and human instrumentality. This is according to God's law of growth; and in all right efforts to bring the day we know that our labor shall not be in vain.—1. Cor. xv. 58; 2. Pet. iii. 12, margin.

Some object to the idea of generation after sin and suffering are ended, because it sets aside what they regard as the truth—that the *only* way from the natural to the spiritual is by suffering. Well, their idea may need modification. It now seems evident that personal suffering is *not* the only way to learn righteousness. People learn by observation, and by the experience of others, preserved in the history and monuments of the past. The past experience of others makes it very improbable that any eastern nation will again seek to force the people of the western continent into submission. The American people born since 1865 do not need a repetition of the experience of the civil war to prevent them from returning to the most terrible slavery of being slaveholders. The *nation* has had the experience, in those who then lived and suffered; but all born since the war, and who will yet be born, were saved from the national sin, and consequent sufferings, by the sufferings of their ancestors. The same will be true of the coming generations concerning the slavery of the liquor traffic and all the other financial and social evils that now curse the world. Many illustrations could be given of the fact that suffering often *prevents* suffering.

If the above-named objection were well founded, there could be no blessing, either now or hereafter, as a result of the work or sacrifices of pioneers. But all know that the later generations are blessed in many ways by what our ancestors did and suffered. And the Bible teaches that those who suffer are to be the royal priesthood: "If we suffer, we shall also reign with him."—2. Tim. ii. 12. In this part of the plan the rewards are conditional; but the blessings promised to the nations of the perfect day are unconditional.

Though the suffering of the royal priesthood will *prevent* the future nations from suffering, and is therefore in a sense substitutional, it should be remembered that, on account of the unity of the race with Christ,—he being the Seed of the whole crop,—*all* suffered, died and rose in him; so it is oneness with Christ, rather than substitution, that secures the salvation of the race. And this is specially true of the royal priesthood, as they are not freed from either suffering or dying, but are required to follow him in both, that they may reign with him. But the nations of the perfect day will not need to suffer, and they will all know the relation of the sufferings of Christ, and all the sufferers, to their condition and blessings, even as the people of today know that many of their present blessings are the result of the labors and sufferings of others. The history of the past, and the kingdom of priests, will be standing monuments of the woeful nature and power of sin, and of the glory of righteousness and the redeeming love and power of God. This knowledge will be a grand preventive to the future nations.

Some, failing to see the distinction between sin and immaturity, think the need of growth in knowledge in the future is against this teaching. But a tree, or a plant, or a child grows to maturity, not by transgressing, but by obeying, the law of its being. Jesus, though he was born a babe, and increased in wisdom and stature, did not sin.—Luke ii. 52; 1. Pet. ii. 22. When he, by his Spirit, shall have taken full possession of the race, the same will be true of all generations. He did not condemn the flesh itself, (It will fill the purpose for which it was created.) but "condemned *sin* in the flesh."—Rom. viii. 3. How else than by carrying out this principle, could all flesh see the salvation of God?

ST. PAUL AND AGRIPPA.

"THEN Aggrippa said unto Paul, Almost thou persuadest me to become a Christian."—Acts xxvi. 18.

St. Paul was a great man. He had an intellect that grasped the sublimest truths; he had a heart that loved His God, and bled with compassion for his people. He *lived* as well as *preached* Christianity.

His conduct confirmed the doctrine that his lips declared. He was a portraiture and a proof of the religion of the Lord Jesus Christ.

The peculiar estimation which he formed of men is an evidence of his greatness. His judgment was not carried away by show. The splendor of the world did not conceal from him its moral deformity. Standing upon an eminence unreached by the mass, he took a view of the world, and with the law of God as his standard he formed a calm and deliberate judgment on mankind. He deprecated the religion of the religious, pitied the ignorance of the philosophical, and wept over the degradation of the great. He estimated no man according to his birth, office, attire or wealth, but according to the real amount of Christian truth that lived in his heart and was embodied in his life.

These remarks which we have made are suggested by the scene in which he appears before us in this 26th chapter of the Acts of the Apostles. The poet, the painter and the sculptor may find a

(*Continued on page 137.*)

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EDITOR'S APPOINTMENTS

Detroit, Mich., May 7. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Almont, Mich., May 14.

May 21, Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, May 26, at 7:30 p. m.

Peck, Mich., May 27, at 7:30 p. m. and on May 28, at 10:00 a. m.

Yale, Mich., May 28, at 3:00 and 7:30 p.m.

The Editor expects to be open for special appointments for some time to come, and will be pleased to hear from those who would like to have him visit them and hold a few meetings.

Those in the several localities seeing this please tell others.—EDITOR.

SIX GOOD OFFERS.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

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OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

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BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar 11," "June 11," "Sep. 11," or "Dec. 11," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 11*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 10," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once and we will gladly correct them.

(*Continued from page 135.*)

subject worthy of the highest effort of their genius.

Paul stands before royalty as a criminal undaunted and brave. Neither the curses of his own people, nor the scowl of the world could crush that spirit of his which rose in triumph over all. True, he was in chains, and yet on the face of this globe there was no man more free than he; his spirit exulted in a liberty which no despot could injure, no time destroy. An outcast of the world was he, and yet its rulers trembled at the majesty of his words. With the love of God shed abroad in his heart, he makes Felix tremble and Agrippa exclaim, "Almost thou persuadest me to become a Christian."

Now, dear friends of the house of Israel, I request you to observe the whole of this scene before us, that is, the boldness and calm of the Apostle Paul and the fear and agitation of Agrippa are to be referred to one principle, and what was that? Genius? Learning? (Though he possessed both). No. It was *Gospel Truth.* Our Text leads us to notice several points.

One is, the mighty energy of the Gospel. Its power is here displayed in two ways—in shaking the religion of the monarch, and strengthening the heart of the Apostle.

First, in shaking the religion of the monarch. (Here we referred to the sermon, "Is the Bible inspired?") There is no task more difficult than that of destroying a man's faith in his own religion. Man has a religious nature; he is a "yonder" being, a nature made for God. No matter how little he practices his religion, yet that which he entertains on religion he holds more than with an iron grip. It is easier to argue a man out of almost anything than out of his religious creed. He has often given up his home, parents, friends and even life for what he believes to be religiously right. * *

Second, but if it is thus difficult for men in general to exchange their creeds, it is so especially with a *Jew.* The attachment of one of our people to his religion is proverbial. Why? Because with the exception of Christianity only, no religion ever took such a hold upon the human mind as did Judaism, we must admit, and *Agrippa was a Jew.*

Third, of all classes of men, no class would feel it more difficult to change their religion than kings. There are greater obstacles in the way of a sovereign's changing his religion than any one else. A king is often a religious slave; the religion of the people must be his; pride, policy or fear binds him to the religion of his subjects.

Fourth, and yet more, add to all this the circumstances of the new religion that was presented to him. It was neither popular nor respectable. The mass of the people were opposed to it, and the high ranks frowned upon it with contempt. Agrippa had just heard his noble friend Festus charge with madness the man who was recommending to him this new religion.

Yet, friends, notwithstanding all these obstacles, such was the power of the Gospel that in a few minutes the creed of the king was shaken to its foundation. He seemed to feel that he was a deluded man, and he felt an inclination to embrace the religion of the Apostle. "Almost thou persuadest me to be a Christian." ALMOST! Why, Agrippa, is it possible that thou art dissatisfied with the religion of thy fathers? What strange thing has come over thee? Shall Agrippa stoop so low, run such social and political risks as to change his religion? Why, the philosophy of Rome will laugh at thee, and every breeze that sweeps over the seven hills shall be charged with ridicule for thy folly shouldst thou assume the degraded name of "Christian."

Here is a glorious evidence of the power of the Christian religion. Blessed be God, it is to triumph over all sys-

tems, it is to be the conqueror of all religions. We care not what may be their antiquity, their plausibility, their congeniality with depraved taste. We care not though their principles be inwrought into the moral heart of man. Bring the religion of the cross in fair contact with them, and they, like the mists of the morning in the summer's sun, shall vanish away. Like Moses' rod, the cross shall swallow up their enchantments. It shall dispel every error that darkens the human judgment, snap every fetter that enthralls the human soul. It shall give back to man his lost inheritance.

The second point is, its mighty energy is seen in strengthening the heart of the Apostle.

While Agrippa *trembles*, Paul is *calm*. There is a moral majesty on his brow. The king must have felt himself a babe in the grasp of this giant, a serf in the presence of this iron bound freeman. What was it that braced up the soul of the Apostle with so much unconquerable energy? * *

The same force, dear friends, that made Agrippa tremble—*The Gospel*. The cloudy pillar of old which shone brightly upon our forefathers in the Red Sea frowned in midnight upon their oppressors—the former it cheered and guided through the waters, the latter it terrified and overcame with dismay. So here, the Gospel had a very different effect upon these two men. And it does always act thus! While it overcomes the sinner with the terror of conviction, does it not fill the heart of the Christian with "joy and peace in believing?" It makes sinners feel their weakness and believers their strength. It shakes the world, but establishes the true Church of God. It is a system to pull down and build up, to uproot and to plant.

The Sublime aim of the Gospel. What is its aim? Is it to elevate man from the barbarous to the enjoyment of social life? Is it to stir the human mind to action? Is it to awaken us to a consciousness of our high relation and precious worth?

Yes, while it is all these and more than these, yet its grand and most sublime aim and object is to make men Christians.

But what is it to be a Christian? This is an important question, and to consider it will take another sermon the next evening.—*Jewish Evangelist.*

NOTES ON SUNDAY-SCHOOL LESSONS.

Isaiah's Vision and Call to Service.—Isa. vi. 1-13.

(Lesson for May 14.

GOLDEN TEXT.—"I heard the voice of the Lord, saying Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. vi. 8.

INTRODUCTION.—The vision of Isaiah covered the days of Uzziah, Jotham, Ahaz and Hezekiah.—Isa. i. 1. At the time of our lesson, Israel was hastening to its doom in great disorder.—See chapter i. The Assyrian power was coming to the front rapidly.

I. ISAIAH'S VISION.—Vs. 1-4. Here Isaiah tells of his call to be a prophet. He tells us that his vision was given him in the year that king Uzziah died—he that was stricken with leprosy. It was a vision of the Lord sitting in the throne, highly exalted. His train filled the temple—the holy place. The earthly temple and its arrangements were but a shadow of the invisible glory. Isaiah recognized the Lord as supreme. The imagery was earthly, but the Presence and Power were divine. Was not this vision a foregleam of the glorious kingdom of Christ when "the earth shall be filled with the glory of the Lord?"—Hab. ii. 14. This prophetic view is suggested by verse 3: "Holy [thrice holy] is the Lord; the whole earth is full of his glory."

Seraphim is the plural of seraph. They are mentioned only in this lesson. They are thought of as angels of the highest order. They are represented

as having the human form, with six wings. With two each one covered his face—expressive of reverence. With two he covers his lower parts—in the same reverential spirit. And with two he did fly—promptly to carry the Lord's messages. Cherubim (plural of cherub) are represented as having four wings. All God's angels are ready to do His will; and the Christian's prayer is that His will may be done in the earth as it is in heaven. The voice of these heavenly beings was like music which thrilled even the door-posts with its vibrations. Without holiness no man shall see the Lord; we must be like him to live with him.

II. CONVICTION AND SALVATION.—Vs. 5-7. Isaiah's experience seems to represent a genuine conversion. A glimpse of the holiness of God convicted him of sin and made him realize that he was undone. He saw the contrast between God and himself. This vision of God's holiness and love has more power than the proclamation of wrath. Sin appears black when the light shines on it. The light comes through the work of the Spirit, sent to convince of sin.—John xvi. 8. His expression was one of hopelessness in view of the law whose wages is death. He felt that he was a sinner in heart and word, and he belonged to a sinful people. This he realized intensely when he had a glimpse of the King, the Lord of hosts.

But, though hating sin, God loves his earth-born children, and is ready to save—that is to give life, forgive and cleanse. When the prophet realized his condition and confessed it, God's messenger came to him with a live coal from the altar, and laid it on his mouth, and assured him that he was forgiven and cleansed. God's fire burns up sin, not the man. Here we have a view of the relation of the law given by Moses and the grace of God that came by Jesus Christ.

III. CALL TO SERVICE.—Ver. 8. God saves a man to make him like himself, and also to serve for the good of others. When the change had come, the Voice said to him: "Whom shall I send?" and he who had received the salvation of God was ready to say, as he would not have said before, "Here am I; send me." The best evidence that anyone has been touched by the divine fire is that he is willing to obey and to do for others.

IV. THE MESSAGE.—Vs. 9-13. In the gospel the message of a saved man to his fellow-man is one of mercy; but in the case of Isaiah it was otherwise. It was a message of wrath. Israel had come to that condition in which the necessary message was: "Hear, but understand not; see, but perceive not. Make the heart of this people fat, make their ears heavy, and shut their eyes; lest they should see, hear, understand, turn again, and be healed." "How long?" Until their desolation should be fully accomplished. The nation was to go into captivity, but a tenth should be saved. The life of the nation—the holy seed—would be preserved.

Was that all? It seems that the captivity in Babylon and the restoration from it were a foregleam of the greater desolation and restoration under Christ. He quoted this dark language spoken to Isaiah to explain to his disciples why he spoke to the multitudes in parables. —Mark iv. 11, 12. His mission to the Jews was selective, and at the end of his ministry he left the nation desolate. But the great restoration is to follow. Men need to see the merciful outcome, when "All Israel shall be saved," and all that natural, blinded Israel represents.—Rom. xi. 25-36. God's method of dealing with the nation and the individual is the same. Isaiah, Paul and John give us a glimpse of a saved world.

Song of the Vineyard.—Isaiah v. 1-12.
(Temperance Lesson for May 21.)

GOLDEN TEXT.—"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."—Verse 22.

INTRODUCTION.—Many regard Isa-

iah as the greatest prophet. He is sometimes called "The Evangelical Prophet." The history of his time may be found in 2. Kings xv. to xx. and 2. Chron. xxvii. to xxxii. The setting of our lesson is probably in the reign of Ahaz, who after a time of great material prosperity, encouraged vice, luxury, idolatry and intemperance. The dark moral condition soon resulted in the Captivity.

I. ISRAEL A DISAPPOINTMENT.—Vs. 1–7. Here we have a parable (in the form of a song) which represents Israel as a vineyard which the Lord had planted. The Lord is here called the "Well-beloved," the tender Guardian of his people. He planted the vineyard in the right place—"the fruitful hill." He used the best plants, bestowed on it the best labor and care, all that it might bring forth the best grapes, but the fruit was wild grapes. Israel had the best country, the best laws, the best teachers and the best of all worldly things. He prospered them in every way, and protected them from their enemies.

He calls on them to judge between him and his vineyard. Having done so much for it, had he not reason to expect better results. Good grapes here represent gratitude, love, obedience, worship, and good character; and the wild grapes must represent the opposite—the fruits of the sinful nature. Then the Lord answers his own question and tells us what he will do to his vineyard. He will take away the hedge, and it will be eaten up; he will break down the wall, and it shall be broken down; he will lay it waste, and it shall not be pruned nor dug. It will bear briers and thorns; and he will command the clouds, that no rain shall come upon it. This may be true both literally and spiritually. It is a picture of complete desolation. Verse 7 shows that both Israel and Judah are represented in the parable.

The evils in their lives were the outgrowth of their sinful nature; and their experience shows the helplessness of man even in the best conditions short of salvation through Christ. They suffered many woes on account of their sins. They lost their property, were conquered by their enemies, and finally carried into captivity. To disobey God never results in blessing. The same is true in the experience of the nation and the individual.

II. COVETOUSNESS.—Vs. 8–10. The prophet speaks of six woes on evil doers—the first being on the covetous. This refers to an undue desire to get property—to get more than one's share of the natural goods of life. Its root is selfishness. It lays house to house, and field to field, no matter who is oppressed. This was one of the sins of Israel, and they had to reap the bad effect. We have here the Lord's estimate of the extremes of riches and poverty, and the cause. Undue love of money causes many bad results, including the selling of strong drink, the renting of buildings for saloons and gambling houses, licensing such business, and the taking of bribes to wink at crime and protect the low dens. Such gain is not good.

III. THE TYRANNY OF STRONG DRINK.—Vs. 11, 12. The "woe" here is not a wish, but a natural result, and is given as a warning. It is upon those who have become so enslaved to the use of strong drink that they are at it early and late, and their evil nature is inflamed. They are given to seeking low forms of pleasure. They use all kinds of music, to make their feasts more fascinating. This must refer specially to the rich, as they only could thus spend so much time; but many suffer from poverty because of such habits. All such people disregard the claims of the Lord's cause, and are ignorant of his word and works. The lower nature is surfeited, but the higher things are neglected.

Read the rest of the chapter, and see the suffering, the power of appetite, the defiance of God, the perverted ideas, the boastful confidence, and the growth of the habit. And see also the terrible results. Sin is always destructive, and leads to captivity or death. (See the calamity and the ray of hope in Romans vi. 23.)

EXTRACTS FROM LETTERS.

Received Great Light.

DEAR BRO. PATON:—I have been a constant reader of the HOPE since 1887. I have received great gospel light from its pages, and it is still fresh and good, unfolding both the new and the old, and rightly dividing the word of truth.

But now I am afflicted so that I have to go to a warmer climate, and you need not send me the HOPE after April 1st, till I notify you where to send it.—Your brother in Christ, H. Gawley.

The Battle Growing Sharper.

DEAR BROTHER:—Find enclosed five dollars, one to renew my subscription, one for assorted tracts, and the balance for yourself.

It seems as we come nearer the end of this age and the beginning of the next, that the battle is growing sharper. Satan is mustering all his forces for the final conflict, which is to decide which is the stronger, good or evil. And those of us who are in the fight will need to put on the whole armor of God to be able to stand the storm which is coming. But, dear brother, beyond the storm we see peace, joy and rest. May God strengthen you and all his people for this great day.—Your brother in Christ, D. B., Leola, Pa.

Not Fear, but Love.

DEAR BRO. PATON:—Please find enclosed a dollar to renew my subscription to the HOPE for this year. I have been taking it for a number of years, and feel that I could not well get along without it, even though I may not be able to comprehend and harmonize all its teachings. This is not at all strange, for in our imperfect state, we cannot expect a perfect understanding. Yet the general trend of its teaching—on God's love and plan of the ages—has opened and broadened my understanding, and created in me a love for God and my fellow men as nothing else has done or could do.

Why need we fear to stand out on the broad platform of the greatest of all principles revealed in the divine word to mankind, the principle which prompted the Lord in both his creative and redemptive plan—Love? The more we dwell upon it and learn of it, the more we partake of it, and the more zealous and eager we are to conform our lives to what he would have them be, and without which it is impossible to please Him.

When we have this love shed abroad in our hearts, we serve him, not through fear, nor through a selfish motive of reward, but through love pure and simple. Oh! what joy and peace of mind when we can so love him because he first loved us.—Your brother in the larger hope, A. C. R., Akron, Ind.

A Great Comfort and Help.

DEAR BRO. PATON:—You will find enclosed two dollars, one to renew my subscription, and one for yourself. I know this is very little for all that I have received through your teaching; but you know, and so does our Father, how glad I would be to give more if I could. The HOPE has been a great comfort and help to me in reading the Word; and now, in this time, when everything and everybody seem to be in such a state of confusion, the Word and the HOPE are my companions. They surely are a light in a dark place. What a condition the world is in at the present time!

May the Lord ever bless you and

yours that your joy may be great in Him. May he keep and strengthen you for the work that he has for you to do. —Your sister in Christ, S. M., Rochester, N. Y.

Bunch of Comfort.

DEAR BRO. PATON:—Please find inclosed one dollar to renew our subscription for another year. Truly your helpful paper seems like a little bunch of comfort. Coming into our home, filled with good sound doctrine, of glad tidings of great joy to the believer, it brightens our hope of a glorious future, where all tears shall be wiped away, and the cares and sorrows of this life will be changed into a vast ocean of eternal happiness. If it were not for this hope and belief, my life would seem a blank. But, praise our wise God! his wonderful plan of salvation is not going to be put down by any means, by the evil one. Christ's mission is to save all mankind. Then he will be satisfied, Praise his dear name for ever!

I am pleased to write you that Bro. Ora Chase is still laboring and preaching the good tidings of great joy. He has meetings in Palmyra, Pittsfield, Canaan and other places. In fact his time is all taken up in the good work and God is wonderfully blessing his labors. Wanderers are being reclaimed and sinners saved. I hope the readers of the HOPE will make it a matter of prayer that Bro. Chase will be wonderfully blessed, and rewarded for the great pains he is taking, and his persistency in battling for the right and the building up of God's kingdom.—Respectfully yours, Mrs. G. C., Hartland, Me.

Comfort and Edification.

DEAR BRO. PATON:—The enclosed two dollars I send for your own use, as a token of my gratitude for the many words of comfort and edification you have conferred upon us. At this holy Easter-tide we all feel especially conscious of the great advance in light we receive at your hands. The significance of the death and resurrection of our Redeemer is taught in such a clear and concise manner in the latest issue of the HOPE, I wish to thank you for this. If our hearts would at all times be fully convinced of these glorious truths, we should never want for comfort in trouble.

The Lord be your everlasting strength, by which you may carry us weaker spirits to heights which we could not reach, like the eagle or vulture of Palestine is said to take small birds up with him. It is a beautiful thought, is it not?

Easter joy and peace be yours is the wish of, L. H.

THE SOUL OF MAN.

THE body of man was and is of the earth—a physical microcosm; a little material universe in itself. There is no chemical element in physical nature yet discovered that cannot be found in the human body. The Bible tells a literal truth when it says, "Man was *formed* from the dust of the ground."

But when this body, or physical man, was completed, it was an inert, lifeless thing, and would have remained so, subject only to decay, or change of form, incident to all material things. It had no life of its own; but God used it as a matrix into which he breathed, out of himself, his life, his spirit, his essential nature, and man became a living person or individual. All of man that is material was created, and all of man that is immaterial—his life, soul and spirit—was imparted.

If "God is Life," and he breathed out of himself, and into this physical matrix, his God life, or spirit, then man's life, or spirit, was as surely the efflux of God, and a part of his nature and being, as that the physical body is of the earth, and like the earth, material.

I take it, that the soul of man is *God*

in man, and consequently in its very nature indestructible and immortal. Jesus never said that immortality did not *exist* before he came, but that he came to bring "life and immortality to *light*." There was no evidence in man's experience, or in nature, to indicate that man was immortal. The knowledge of that important fact had to be imparted, or illustrated, to him by God from above.

Man could not have been made physically in the likeness and image of God. God is not material; he is more than an extenuated man. "God is Spirit;" and if man is *truly* in His image, man must, in his real nature, be spirit, or spiritual, like God, his Father.

Again, in every step in creation, set forth in Genesis, we see that the material was made first, as a matrix; then the Elohim, [or the Spirit of the Lord, moved over it before it became a living, moving, active thing, possessing life. And while material nature has changed its form, and undergone what we call death and decay, *life* remains as potent and active as when it was imparted by the moving Elohim, or Spirit of God. Life is the same. Life has never changed. It has none of the elements or characteristics of matter—nothing about it that can be subjected to destruction, dissolution or decay;—consequently in its nature immaterial, and therefore immortal. Life is God; and God cannot die.

I take it, then, that the soul is the God-inspired, God-imparted, spiritual selfhood of man, eternal and immortal; and the *real* man can look heavenward, and truly say, "My Father."

With this belief, Bro. Paton, you can see that I cannot imagine a sleeping soul, a destroyed soul, or a dead soul. Death may destroy the body, and in the ages to come, death and hell may be destroyed. But the spirit of man, or the soul, which is the active principle of that life, is as immortal as God himself.

Remarks.—The above article was suggested by Question 10, but was not written for publication, but came as a private letter, and calling for a private answer. Under these conditions, taking the liberty to publish it, I withhold the writer's name. But if it or my reply is worth anything, the many might read it as well as the one.

First, I would say that I am glad each one is at liberty to believe what appears true without danger of old-fashioned persecution. My correspondent may be an extremist in his theory of the soul and its natural immortality; but there may be as much danger in the opposite extreme of absolute materialism. I stand between the two extremes.

Second, in reading the article, I am impressed with the thought that its conclusions are based on traditional theology rather than the Bible teaching. He is right when he claims that man was "formed" of the dust of the ground; but he does not stick as close to the word when he says that God breathed out of himself into the man He had formed of the dust, His own life, soul and spirit—His own essential nature—immaterial and immortal—in order to make the physical body a living person. The record does not hint that God put a soul in the man, but that he breathed into him "the breath of life," and the "man became a living soul."—Gen. ii. 7. Evidently the soul here is the whole person, and not merely the life, or any other element of the person. The same two words, "nephesh chayyah," are translated "living creature," in Gen. i. 21, 24, and nine other places, and applied to the lower animals. According to the Bible, whatever lives is "a living soul," or "living creature." But we have seen before that sometimes the word soul refers to the life and sometimes to the mind.

Third, I do not know that "God is Life," or that "Life is God." Is there any Scripture that says so? He has

"life in himself," and is "the living God," and he gives life to whatever lives—beasts as well as man. But it is one thing to have life from God, and another thing to have His nature. If all who have life from God have his nature, then all living things have His nature, and according to the brother's reasoning, must be immortal. I do not think that life is ever, in the Bible, said to be either mortal or immortal, either to live or die. Life is not personal. Only persons, or things, can either live or die. Whatever can die is mortal, and it dies when the life is taken away; and immortal persons cannot die. If the man's real inner self at his creation had had the divine nature, he would not have sinned, for "A good tree cannot bear bad fruit," and if he had been immortal, he could not have died. The real self was the sinner; and we have seen that the self—the person—was the soul; and the word of God says: "The soul [person] that sinneth shall die."

In all the Bible record there is no hint that man has either the divine nature or immortality until imparted through Jesus Christ. He is the Life-Giver, and if man is immortal, in his own nature, he does not need Christ in this sense. Why should it be hard to believe that souls (sinful persons) die? Death is the wages of sin; and eternal life is the gift of God through Jesus Christ. The brother is right when he says: "There was no evidence in man's experience, or in nature, that man was immortal;" and there is no Scripture to show that immortality for man *existed* before Christ came. The Bible treats man as mortal, and under the dominion of death, until, as Paul says, "He [Christ] abolished death [in himself, by rising out of it, and taking the keys] and [thus] bringing life and immortality to light." There is no Bible evidence that man ever was or ever will be immortal until he is born of the Spirit and thus becomes partaker of the divine nature and perfect in character, with a spiritual body. There can never be an immortal sinner. The doctrine of the natural immortality of the soul is the basis of the unscriptural ideas of immortal sinners and hopeless suffering. If men were immortal, they would not need to seek for immortality.—Rom. ii. 7. And the Bible teaches that immortality is put on by the resurrection, when death is swallowed up in victory. 1. Cor. xv. 53, 54.

That the natural man has a spirit (not immortal) that is susceptible to the operation of the Divine Spirit, and the drawing of the Divine Magnet, is clearly revealed in the New Testament; and that spirit, not the natural body, is the subject of the regeneration, or the second birth. So said Jesus to Nicodemus. —John iii. The begetting of the Spirit, by the incorruptible seed, is the beginning of the new life; and the regeneration will be finished when we are made like Christ, and shall see him as he is.—1. John iii. 2. The Holy Spirit gave a glimpse of that blessed hope through the Psalmist when he said: "I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."—Psalm xvii. 15.—ED.

QUESTION BOX.

Questions and short answers are solicited.

Question 28.—What do you think of the "vultures" in Matthew xxiv. 28 and Luke xvii. 37? Also Matthew xxiv. 40, 41 and Luke xvii. 34, 35? "One is taken *near*."—(Rotherham).—A. Bradley.

Answer.—By comparing the passages, the question in the disciples' mind seems to be, "Where shall they be *taken?*" and I think our Lord's answer in substance is, "Just as the eagles, or vultures, are drawn to the body for which they have a craving, so will those who are 'taken' be drawn to Him whom they love and desire." They shall be gathered together unto Him. He is the center of attraction.—J. H. P.

E W Keith
1417 E 60, St

THE
WORLD'S HOPE

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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RESTITUTION OF ALL THINGS.

PETER tells us that "the times of the restitution of all things" were spoken of by "all the holy prophets," and that they begin at the Lord's return.—Acts iii. 20, 21. Some look for a partial restitution, and read this Scripture as if it said "all things that were spoken of;" but the prophets, and the law with its typical jubilee, or restitution, give good reason for believing in its universality. And Jesus himself, the greatest Prophet, says Elias shall "restore all things."—Matt. xvii. 11.

Some say these passages do not include people, because they say "things." But a thing is "Whatever exists as a separate being, whether animate or inanimate." In the Bible, the word "thing" is used of persons both human and divine. See Luke i. 35; Matt. xiii. 41; Eph. i. 10; Phil. ii. 10; Col. i. 20; (Comp. 2. Cor. v. 19); 1. Cor. xv. 25–28. From these passages it seems evident that "the restitution of all things" has special reference to mankind.

The words restitution and restore are used in the Bible in reference to property lost or stolen, when recovered (Exod. xxii; Job xx. 18), and also in recovery from death, as when Elisha raised the Shumanite's son.—2. Kings viii. 1–6. So it may mean the restoration of something *to* a person, or the restoration of the person himself, though his condition may be different. We think they are mistaken who claim that the terms restitution and restore can only mean giving back to a person what was lost. Exodus xxii. 1–4 shows that a man who stole an ox or a sheep, must restore much more than he stole. When Zaccheus was converted, he promised to "restore fourfold."—Luke xix. 8. See also Prov. vi. 31.

The book of Job, in addition to its historical character, seems to be an allegory of the loss, dark experience and restoration of mankind. At the last he had the same number of sons and daughters, but their property was doubled.—Job i. 2, 3; xlii. 12, 13. We think this foreshadows the resurrection of all mankind to better conditions than

they lost in Adam.—1. Cor. xv. 22, 23, 42–49. This principle may be realized in the future of our planet, whether applied to persons, systems, or the earth itself. Applied to the restoration of Israel, it involves the fitting up of Palestine, and the rebuilding of "the tabernacle of David."—Acts xv. 16. But we are told that the glory of the latter house shall be greater than the glory of the former.—Hag. ii. 9.

Some think that Israel restored to their own land will be the ideal kingdom of God; and others deny the restoration of Israel altogether, and claim that the prophecies of restoration are to be applied spiritually to the church. That they may in the deeper sense be applied to the church is not improbable, because Israel is a type of the church. But Israel being a type does not stand in the way of her restoration. But when restored, as the prophecies and the signs of our time indicate she soon will be, she will be an earthly kingdom still. To see or enter that kingdom does not require regeneration; and there are Scriptures which show that for a time Israel will not understand the truth.—Zech. xii. and xiii. But no one can ever enter the ideal kingdom of God without being born from above.—John iii. 3–8; 1. Cor. xv. 50.

Many think that the church cannot be restored, on the supposition that it has never been lost; but it seems clear that as really as Israel was taken into captivity under literal Babylon, so the church has been in bondage under the mystic Babylon.—Rev. xvii. Then the fall of Babylon involves the restoration of the church. Of this the coming out of Egypt is another type. To come out of Babylon seems to imply a return to the primitive simplicity of the church; but no doubt her glory will be far greater than she ever realized in the past. At first she was weak, and soon came under the influence of the tares which the enemy sowed among the wheat; but after the separation of the tares, she shall shine as the sun, and nothing unworthy shall come into her.—Matt. xiii. 43; Rev. xxi. 23–27. Then she will have power over the nations.

All the nations are to be blessed as a result of the restoration of Israel.—Psalm cii. 13–22. And the things soon to be fulfilled will no doubt have much to do with the opening of the eyes of Israel herself. Her restoration as a nation to Palestine is one thing, and the removal of her blindness is another thing. While there are many prophecies that speak of the former, there are some that speak of the latter. In Romans xi., Paul treats of their conversion. Her blindness continues until the "fullness of the Gentiles"—the perfect church—be come in; and "So [then] all Israel shall be saved."—Vs. 25, 26. Israel here does not mean the church, for it refers to the nation cut off in unbelief.—Ver. 20. The church is also mentioned as the means of the deliverance of Israel, or Jacob. "There shall come out of Zion [the heavenly Jerusalem—Heb. xii. 22] the Deliverer, and shall turn away ungodliness from Jacob." (Only the ungodly need salvation.) "For this is my covenant unto them, when I shall take away their sins. As con-

cerning the gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sake; for the gifts and calling of God are without repentance." (He does not change.) "For as ye [Gentiles] in times past have not believed God, yet have now obtained mercy through their [Israel's] unbelief; even so have these [Israel] now not believed, that through your mercy they also [in due time] may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. * * For of him, and through him, and to him, are all things."—Vs. 25–36.

Some have urged that being such wicked people, that they crucified the Lord Jesus, they do not deserve mercy. Well, who does deserve it? Mercy is needed only by the undeserving. And Jesus himself prayed for them: "Father, forgive them; for they know not what they do." If he was thus willing to forgive them, why should we, his professed followers, not be willing to have it so?

Jesus had said that all "the righteous blood" shed should come on them. He left their house desolate. Peter said that by wicked hands they had slain the Son of God.—Acts ii. 23. Paul charged them with having killed the Lord Jesus and their prophets, and affirmed that the wrath came on them to the uttermost.—1. Thess. ii. 15, 16. They have suffered age-lasting punishment, and it has been terrible; but wrath has a limit, and "mercy rejoiceth against judgment." When Jesus left them desolate, he said: "Ye shall see me no more, until ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. xxiii. 38, 39.

Such a time is coming. Jesus' dying prayer must be answered. He said: "I know that thou hearest me always."—John xi. 42. Then why were not his crucifiers forgiven at once? Because God has a dispensational plan, and Jesus did not pray that it might be set aside. The prophet, speaking of a time yet future, said: "I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me, whom they have pierced, and they shall mourn."—Zech. xii. 10. That will be the answer to the prayer of the dying Saviour. This could not have been fulfilled before the first advent, as they had not pierced him till then. This manifestation of Christ is mentioned in Revelation i. 7. It does not refer to the mourning of hopeless despair, as many think, because it is under the influence of the spirit of favor and prayer, as the prophet said. Christians, instead of being vexed, should rather rejoice that the Lord's saving mercy is greater than they had thought.

Some claim that the promises of the restoration of Israel were all fulfilled at their return from Babylon. No doubt many of these prophecies were given before or during the captivity, and probably referred to both the recovery from Babylon and the later restoration now impending, something as type and antitype are often blended. This has no doubt caused some misapplications. But thoughtful read-

ers must have seen that the language is often too strong to have been fulfilled at the return from Babylon. See a few examples: "Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem, and she shall be called a city of truth, the mountain of the Lord of hosts, the holy mountain." Old men and old women shall dwell there, and boys and girls shall play in the streets. "And they shall be my people, and I will be their God, in truth and righteousness."—Zech. viii. 3–8.

"And I will set my glory among the heathen [nations], and all the heathen shall see my judgment that I have executed. So the house of Israel shall know that I am the Lord, their God, from that day forward. And the heathen shall know that the house of Israel went into captivity for their iniquity, etc."—Ezek. xxix. 21–23. "Then shall they know that I am the Lord. their God, who caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God."—Vs. 24–29. They did not learn such a lesson as a result of their restoration from Babylon.

Again, "The days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers."—Jer. xvi. 14, 15. This about "all the lands" is too broad a statement for the captivity in Babylon, and their return therefrom. They were not so scattered until after the destruction of Jerusalem in A. D. 70. This larger restoration is now due.—See "The Two Dispensations," in DAY DAWN.

"I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart."—Jer. xxiv. 6, 7. This did not occur at the return from Babylon. "Behold, I will gather them out of all countries, * * and I will bring them again unto this place, and I will cause them to dwell safely, * * and I will give them one heart, * * and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. 37–40 and on. They departed from the Lord after the return from Babylon as much as ever, and were even more severely punished.

In chapter xxxi. the restoration, planting, building and perpetuity of Israel are plainly foretold. It speaks of their being brought under the new covenant, by which the law is written on their hearts, and they all are made to know the Lord; and the promise is made that their

city "shall not be plucked up, nor thrown down any more for ever."—Vs. 28-40.

These are but a few of the many promises of blessing to Israel under the reign of Christ and his associates. They are of no account if confined to the restoration from Babylon, for we know that Israel's greatest blindness and sin were shown in their rejection of the Messiah, and their worst overthrow was at the destruction of Jerusalem in A. D. 70.

Some say that all these promises of blessing were conditional, and would have been fulfilled if they had accepted Christ. But at least three passages (Jer. xvi.; Zech. xii.; Rom. xi.) take the rejection and scattering into account, and yet make the blessing to follow. It is worthy of notice that in all the history of Israel, since these prophecies were spoken, whenever the nations came against Jerusalem; she was the loser; but she is to be the victor in the coming conflict.

When the "Times of the Gentiles" expire, and the Jews are restored as a nation to their own land, they not being at first in the light of their own Scriptures, will be led to think that their trouble is all past, and so make no provision to repel invaders. For a time they will be greatly prospered, and have a sense of security in their "unwalled villages."—Ezek. xxxviii. 8, 11, 14. It may be that the talk of international peace, by some of the strong nations, will help to deceive them. War will not cease until men are wholly cured of their selfishness. It seems evident that the unfortified condition of Israel becomes a too strong temptation to the "Chief Prince of Meshech and Tubal" to make them a prey.—Ver. 2. This great power from the north is probably Russia. Let it be observed that this invader does not come against the Turks, but "my people Israel."—Ver. 16. He says: "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and a prey, to turn my hand upon the [once] desolate places that are now inhabited, and upon the people that are gathered out of the nations, who have gotten cattle and goods, that dwell in the midst of the land."—Vs. 10-12.

To what other people could this apply but Israel restored to their own land? But while the Lord permits them to get into deep trouble, he is against their enemies (Verse 3), and Israel will be victorious. This will be one phase of "the time of Jacob's trouble." "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will bring all nations against Jerusalem to battle, and the city shall be taken, * * and half of the city shall go into captivity. * * Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle."—Zech. xiv. 1-3.

The invaders have what seems a success, but it is temporary and proves their ruin. The Lord's method of fighting may be as when the host of Sennacherib was slain, or as when the angel fought with the prince of Persia.—Dan. x. 20. Perhaps some cause of confusion

will make the armies turn upon each other, and allow the prey to escape. One possible cause is suggested by Joel iii. 1–3—drunkenness and licentiousness. But by whatever means, Israel is to conquer. The Lord will make "Jerusalem a cup of trembling" to her enemies;—"a burdensome stone;"—"a hearth," or "torch of fire;" and will "destroy all the nations that come against Jerusalem;" and she "shall be inhabited again, in her own place, even in Jerusalem."—Zech. xii.

Now, if at that stage of the affair Israel should by any means learn that he whom they had rejected was their living Friend and Deliverer, it would be easy to see why they should mourn under the influence of the spirit of grace and supplications, before mentioned. They will be ashamed of themselves when they learn the truth, and that the Lord "is pacified toward them for all that they have done," or, as the revised version reads, when he has "forgiven them for all they have done."—Ezek. xvi. 63. From that time forward, and as the handmaid of the Heavenly City in her work of blessing, Jerusalem shall be a praise in all the earth.—Isa. lxii. 7.

(To be continued.)

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NOTES ON SUNDAY-SCHOOL LESSONS.

Micah's Picture of Universal Peace.—Micah iv. 1-8.

(Lesson for May 28.)

GOLDEN TEXT.—"Nation shall not lift up sword against nation, neither shall they learn war any more."—Ver. 3.

INTRODUCTION.—Micah was a native of Moresheth-gath, west of Jerusalem, and near Philistia. He was contemporary with Isaiah and Hosea, and prophesied in the reign of Jotham, Ahaz and Hezekiah. He prophesied against both Israel and Judah, and foretold the captivity of both. He also foretold their restoration. He foretold the birth of Christ. He also deals with the later and greater captivity and restoration of Israel, and the final establishment of God's kingdom in the earth. It is well to read the whole book.

I. THE FUTURE KINGDOM OF MESSIAH.—Vs. 1–8. The first three chapters deal with the near coming captivity of Israel and their sins that led to it. Read especially iii. 8–12 and see the sin of the heads, prophets and priests, judging for reward, divining for money and teaching for hire, and yet claiming that the Lord is with them, and that no evil can befall them. "Therefore Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. But in the last days, etc." This last clause is the first of our lesson. Mark the contrast.

Some claim that the captivity and the restoration were fulfilled at the going into and return from Babylon. But it seems evident that the former captivity and restoration were but a shadow of the greater desolation and restoration under Christ. And they seem to be blended in the prophecies. They were driven out after the former restoration, but after the later restoration we are told that they shall never be driven out any more.—See for example, Jer. xxxi. 31–40.

Our lesson certainly was not fulfilled back in the old dispensation. It clear-

ly refers to the coming kingdom of Christ. Without some knowledge of the Plan of the Ages, this cannot be understood. Many are expecting the reign of righteousness and peace as a result of the work of the church as now constituted, without any change of dispensation, without the coming of the Lord—the King—and without the restoration of Israel. It is probable that such is the standpoint of those who gave this as an "International Peace Lesson."

It seems clear that there are two phases of the kingdom of Christ: (1) a heavenly phase, in which the true Church—the Body of Christ—called out and trained in the Gospel Age, during the dispersion of Israel—shall reign with Christ. Into this phase of the kingdom no mortal can enter.—1. Cor. xv. 50. It is like the Lord, immortal and spiritual, and therefore invisible to mortals.—John iii. 3-7. Some believers in the restoration of Israel ignore the higher phase of the kingdom; and some seeing the higher phase, ignore the lower. Our lesson relates to the earthly phase of the kingdom, which is not due till after the coming of the Lord, the gathering of the saints together unto him, and the coming of the Lord with all his saints—that is, "the manifestation of the sons of God," for which the groaning creation waits. Rom. viii. 19-21.

This locates "the last days"—the latter times—of our lesson. In Scriptures a mountain is a symbol of a great kingdom, and the hills are lesser kingdoms. The prediction of verse 1 is that the kingdom of the Lord will be established, and all the kingdoms of the world shall be under its control. In Daniel vii. we are told that all nations shall come under the reign of the Son of man.—Ver. 14. In Revelation xi. 15-18, we learn that the kingdoms of the world become the Lord's during the sounding of the seventh trumpet, and when, as yet, "the nations are angry." But they will learn better, and "people shall flow unto" the new order. "Many nations" will learn that the best thing for them to do is to get the knowledge of the Lord and walk in his ways: "For the law shall go forth from Zion, and the word of the Lord from Jerusalem. Under that reign the Lord will judge the people righteously, and rebuke the strong nations; and then they shall turn the implements of war into implements of husbandry, and they shall learn war no more. That will be the time of "International Peace." And verse 4 shows that it will be a time of great prosperity. The Lord has said that all shall have their own vine and figtree, and shall not be afraid. Evidently the conditions of wealth and poverty shall not exist. Verse 5 implies that it refers to a time of yet imperfect knowledge, or there would only be the worship of the one Lord, and therefore no idolatry. It takes the whole millennium to bring in the perfect day. Verses 6 to 8 go back and show that this state of things requires the restoration of Israel, and that Christ—the Tower of the flock—the Strong Hold of Israel—shall have the government—even "the first dominion." See what dominion was given to the first Adam; and see what is said of it in Psalm viii. and Hebrews ii. 6-9. "We see not yet all things put under him. But we see Jesus." Where Adam failed, Christ succeeds, and for us.

Many are inclined to spiritualize all these prophecies, and apply them to the Church; but the Church is to have something better and higher than what is promised to Israel. So far the prophecy has been fulfilled on Israel; and nothing seems plainer than that Israel is to be restored, and be the earthly manifestation of the heavenly kingdom. To expect the foretold time of peace and prosperity without the King is vain. It is like expecting men to be saved without a Divine Saviour.

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Peck, Mich., May 27, at 7:30 p. m. and on May 28, at 10:00 a. m.

Yale, Mich., May 28, at 3:00 and 7:30 p. m.

Detroit, Mich., June 4. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

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Israel's Penitence and God's Pardon.—Hosea xiv. 1-9.

(Lesson for June 4.)

GOLDEN TEXT.—"Thou art a God ready to pardon, gracious and merciful, slow to anger."—Neh. ix. 17.

INTRODUCTION.—Hosea is spoken of as the first of the twelve Minor Prophets, on account of the length of his prophecy and its similarity to the greater prophecies. His name means salvation. He was a contemporary of Amos in Israel, and of Isaiah and Micah in Judah, and his ministry continued after the captivity of Israel—the ten tribes. His style is abrupt, metaphorical, figurative. He is quoted twelve or more times in the New Testament. All but the first and third chapters are poetical.

The subject of the book is Israel—the Lord's adulterous wife (going after other gods), cast off, but finally purified and restored. This is Hosea's message, which may be summed up in his two words, Lo-ammi, "not my people," and Ammi, "my people." Israel was not only sinful, like others, but her sin was intensified on account of the exalted relation into which she had been brought.

The book has three parts: (1) the dishonored wife; (2) the sinful people; and (3) her final blessing and glory. The character of the book may be expressed in three words: sin, destruction, restoration. This is a revelation of God's plan for each individual and the race. It is worth while to read the whole book to see this principle developed.

That Israel is the wife of Jehovah is here plainly taught; but this is not to be confounded with the relation of the Church to Christ. The New Testament speaks of the Church as a chaste virgin espoused to Christ (2. Cor. xi. 1, 2), which is very different from the case of a false wife restored to favor. Israel restored will be earthly, but the Church, called out during the suspension of Israel, is to be the heavenly bride of the Lamb.

I. A CALL TO REPENT.—Vs. 1-3. For many reasons it is evident that the salvation of Israel has two parts—the restoration to their own land, while still in unbelief, and their later acceptance of Christ and their salvation from sin. The former is mentioned in several prophecies, and the latter is the salvation mentioned in Romans xi. 26, 27, and apparently in this lesson. This salvation from sin is based on repentance.

Here is an earnest appeal to return, not to their own land, but to the Lord, because they fell by sin. They are exhorted to come in the use of words of penitence and call on the Lord to take away their iniquity, and receive them graciously. And they were to promise that they would no longer worship idols, but give the Lord the fruit (calves) of their lips. This is the sacrifice of praise.—Heb. xiii. 15-17. Their three great sins were trusting in Asshur (Assyria), trusting in horses, and idolatry. They were to renounce all these, for only in God do the fatherless find mercy.

This may illustrate the case of a sinner coming to God with a sense of his guilt, and not pleading his own merit, or anything that he has done or can do, or anything that anyone (friend, parent or priest) can do for him; but expecting to be received, pardoned and abundantly blessed by the free grace of God alone, as it is revealed in Christ Jesus. (See Titus iii. 3-7.) And yet in the case of Israel the Lord was dealing with backsliders.

II. GOD'S BLESSING PROMISED.—Vs. 4-9. The Lord's answer is gracious. "I will heal their backsliding (Then they will not backslide any more), I will love them freely; for mine anger is turned away from him." Elsewhere he speaks to backsliding Israel: "Return to me, and I will return unto you."—Mal. iii. 7. (See also Jer. iii. 12, 22.) This is illustrated by the prodigal (not

by the sheep or the silver) in Luke xv. He moved toward the father before the father went to meet him. All these illustrate the salvation of those who sin against light. Their punishment is great, but they do not get beyond God's mercy. The main teaching of these later verses is a description of the beauty, glory, and prosperity of Israel. They will also be healed of their idolatry. "In that day there shall be one Lord, and his name one."—Zech. xiv. 9.

It is useless to put all this restoration and blessing of Israel in the past. When restored from Babylon, they went out again, and into all countries; and they committed the crowning sin—pierced the Son of God. But in the future restoration, they shall look on him whom they have pierced, when God has poured upon them the spirit of grace and supplication.—Zech. xii. 10. Their mourning then will be in penitence, not in despair; and there are many promises that they shall never wander away from God any more.—See Jer. xxxi. 31–40; Ezek. xxxvii. 21–28. With these promises to Israel in view, the signs of the times show that their restoration is near. And after their restoration to their own land, they will learn the truth, and their sins shall be taken away.—Rom. xi. 25–36.

PRE-EXISTENCE OF CHRIST.

THOSE familiar with the New Testament know that there are several passages that appear to teach that before Christ came in the flesh, he was with the Father, and came from heaven to the earth to do the Father's will. There are methods of interpreting these Scriptures so as to make them agree with the idea that he had no personal and conscious existence till after he was born of woman. Those who advocate such methods of interpretation see difficulties in the way of believing in our Lord's pre-existence, and therefore endeavor to explain away the obvious teaching of these Scriptures. The difficulty seems to be of a materialistic nature. They cannot understand how a spirit can be personal, or exist without a material body, or be changed from one state of existence to another; and they seem to act on the principle that they will not believe what they cannot understand. The same kind of reasoning leads many to deny the existence of the angels, and even of God. But on the same principle—that it is above our comprehension—we might deny our own existence, and all the facts of nature. We all believe things that we do not understand. Our object is to learn what the Word of God teaches.

We believe that—not the human nature of Christ, which was the Son of Mary, but—He who came in the flesh (1. John iv. 3), who took on Him the seed of Abraham (Heb. ii. 16), and thus took the form of a servant (Phil. ii. 7), had a personal existence before he came. We do not try to explain either that existence or the change in order to come in the flesh; we cannot be wise above what is revealed; but the fact is clearly revealed that He was with the Father and came down from heaven.—John i. 1, 10; vi. 33, 38, 49, 50, 51, 62.

We believe that our Lord Jesus was both divine and human. Believing that the body taken on was the outward manifestation of the real, divine personality, we cannot hold, as some do, that when He came in the flesh he ceased to be spiritual, and was merely a human being until he was begotten of the Spirit, at his baptism, and that at the resurrection, when he was born of the Spirit, he ceased to be a man, and became divine. This view of three distinct personalities may be necessary to the doctrine of substitution, which some hold, but it does not appear to be in harmony with either reason or the Bible teaching. Reason says he must have been

the same individual in all three conditions—the same "He" before he came, while in the flesh, and since he ascended. (This being so, his coming in the flesh was not the sacrificial death.) And the Scriptures plainly show that He is still called a man, and will be when he comes in glory to judge the world.—Matt. xxv. 31; John v. 27; Acts xvii. 31; 1. Tim. ii. 5.

He did not cease to be divine when he took on our humanity, and he did not lose his human relationship by being glorified. He remembers his earthly experience, and is therefore touched with the feeling of our infirmities.—Heb. iv. 15. We are glad that the same One who descended also ascended (Eph. iv. 9, 10), enriched, so to speak, by the fact that in Himself he has taken our humanity up and glorified it, and is therefore able to save the race from all that is worthless, and bring them into oneness with the Father.

It is not only true that the Father sent the Son, but also that the Son *voluntarily* left the glory he had with the Father, to save mankind. Though he was rich in that glory, for our sakes he became poor, that we through his poverty might be rich. This was not only the revelation of the Father's love, but also of "the grace of our Lord Jesus Christ."—2. Cor. viii. 9. Paul, speaking of Christ, said: "Who loved me, and gave himself for me."—Gal. ii. 20. He came as one who was interested in the Father's plan. He said: "Lo, I come * * to do thy will, O God."—Heb. x. 7.

Some may be satisfied with the idea that he existed only in God's mind, but they lose the motive of the personal love and condescension of Christ. When he was just about to finish the work the Father had given him to do, he prayed: "And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was."—John xvii. 5. We cannot think that he was praying that he might return to a state of non-existence. It was rather a prayer that the humanity he had assumed might be enriched with the glory which he had left in order to take it up. He was rich, and became poor, that we might be rich. Such a consummation in Himself is a complete at-one-ment (the divine and the human made one by the glorification of the human), and is therefore the basis of the practical at-one-ment, or the reconciliation of all mankind to the Father, through Jesus Christ.

That the personality of our Lord was not lost in either his descent or ascent seems evident from his own words: "No man hath ascended to heaven, but he that came down from heaven, even the Son of man, who is in heaven."—John iii. 13. Again he said: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father."—John xvi. 28. Some say he was speaking in parable, and therefore did not mean just what he said; but while he often spoke in parables, especially to the multitude, in this case he was speaking to his disciples, and they said: "Lo, now speakest thou plainly, and speakest no parable."—Ver. 29.

Nearly all facts, even what we call natural, are beyond our comprehension. Then, rather than deny the pre-existence of Christ, and the leaving of the glory to come in the flesh, because we cannot comprehend the philosophy of them, better confess, what he himself taught, that "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. It is the mission of our Lord to make the Father known; but he himself remains a mystery.

Our view is illustrated and confirmed by facts in the career of Moses, who was an important type of Christ. Why else was he adopted into the king's

family, and given glory, but that, as a type of Christ, he might *voluntarily* leave that glory, in order to suffer affliction with and for his people? The reproach attached to his lower position is called "the reproach of Christ."—Heb. xi. 24-26. How like Jesus, accepting man's condition of bondage and poverty, that he might save him! Though Lord of all, yet, in his humiliation, he had not where to lay his head.

Whatever may be the reason for it, it is recorded that Moses left the court of glory, came to his people in their bondage, proposed to deliver them, and was rejected. He left them in bondage, and went into another country. During his absence, he took a Gentile wife: and finally returned to his people, and delivered them. Those who are familiar with the New Testament writings can hardly fail to see that these things in Moses' career are an outline picture of the revealed truth concerning Christ. We cannot believe that these things came by chance, but that it is the divine plan that Moses should thus prefigure Christ. He himself said: "Moses wrote of me."—John v. 46.

FIRST PRINCIPLES.

PAUL calls the first principles "the milk of the word," (Heb. v. 12), which is the food for those who are beginning the Christian life. While he exhorts believers not to remain babes, but to leave "the [first] principles of the doctrine of Christ," and "go on to perfection," (Heb. vi. 1), still it is important to be "a babe in Christ." All who are in Christ, whether babes or farther advanced, are members of his body, and growth does not change the relationship. Each must be a babe first, in order to grow up in Christ. If anyone thinks he is an advanced Christian, he should be considerate of those who are not so far advanced.

The loving care of our Lord Jesus for all the flock is seen in what he said to Peter: "Feed my sheep," and "Feed my lambs." The prophet said of Christ, the Good Shepherd: "He shall feed his flock like a shepherd; he shall gather the lambs with his arms and carry them in his bosom."—Isa. xl. 11. The apostle Peter was careful in his advanced years to instruct the elders to "Feed the flock," which includes the lambs, or babes. This care on his part, who spoke of himself as a partaker of the sufferings and the glory of Christ, (1. Pet. v. 1, 4), should be a rebuke to those who claim the same honor, and yet say that they have little or no interest in the babes;—that they deal only with the strong meat. They expect a crown because they deal only with the advanced believers, but Peter held out as a motive to the faithful care of the *flock*, that "When the chief Shepherd shall appear, ye shall receive a crown of glory."

Peter did not teach that only the advanced Christians constitute the "spiritual house," or "holy priesthood," but included those who had even *tasted* that the Lord is gracious, and exhorts them as new-born babes, to desire the milk of the word, that they may grow. 1. Pet. ii. 1-5. If the babes are to feed on the milk of the word, it must be the duty of the older Christians to give it to them.

Some might think that Paul's teaching in Hebrews v. 12-14 does not agree with Peter's teaching as above; but Paul's rebuke is for those who ought to have been teachers, but had not faithfully used their opportunities. He says they should have been able to use "strong meat," which is for "them that are of full age, who, by reason of use, have their senses exercised to discern both good and evil."

Paul's rebuke and exhortation are applicable to all who are content with first principles. It seems evident that wherever people neglect to advance, as required by Hebrews vi. 1, the need to

have the first principles preached over and over also exists, as seen in Hebrews v. 12. And while it is necessary to preach the simple elements of the gospel to the *world*, yet the chief elements of the inspired word are designed "for teaching, for reproof, for correction, for instruction in righteousness, that the *man of God* [the Christian] may be perfect, thoroughly furnished unto all good works."—2. Tim. iii. 16, 17. This shows that the true Christian progress refers to both knowledge of truth and works.

To go forward is the safeguard against falling away. This is suggested in Hebrews vi. 1-6, but it is almost directly stated in 2. Peter iii. 17, 18: "Ye therefore, beloved, * * beware lest ye * * fall from your own stedfastness. But *grow* in *grace*, and in the *knowledge* of our Lord and Saviour Jesus Christ."

Let it be noted that those whom the apostle exhorts to leave the first principles had heard and obeyed them. It is necessary to take a stand on the foundation before leaving it by moving upward toward the completion of the building.

Paul, in 1. Cor. xv. 1-8, gives us the primary elements of what he preached. They are the death, burial and resurrection of Christ, and the fact that he was seen by many after he rose. He calls these things the gospel, and says he preached them "first of all." It is different from preaching the law. Our Lord's commission was to "preach the gospel to every creature,"—"all the world." It is a revelation of—not what we ought to do, but—what He has done for the world. He said: "He that believeth and is baptized shall be saved."—Mark xvi. 15, 16. On the day of Pentecost, in answer to the question: "What shall we do?" Peter said: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts ii. 37, 38. These were the first Jewish converts. The same general teaching and practice is found in all the recorded conversions; only in the case of the first Gentile converts, the gift of the Spirit preceded their baptism.—Acts x. 34-48.

Paul's definition of the first principles is in harmony with the record in the Acts. The principles involved are faith in the Lord Jesus, as the revelation of the Father, repentance and obedience. The gospel of Christ is God's power unto salvation.—Rom. i. 16. God's love, revealed in the gospel of his Son, is well calculated to produce love in the believer. John says: "We love him because he first loved us."—1. John iv. 19. Jesus said: "If ye love me, ye will keep my commandments."—John xiv. 15, R. V. Again he says: "If ye keep my commandments, ye shall abide in my love, etc."—John xv. 10. Paul says that the availing power is "Faith which worketh by love."—Gal. v. 6. Love makes obedience a pleasure.

Obedience should not be confined to the mere letter, or external form, but should include both the letter and the spirit. We believe that in the Lord's requirements there is a relation between the form and the deeper meaning, as between the shell and the kernel, and between the first principles and perfection. May our motto ever be, "Onward and Upward."

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MOSES A TYPE OF CHRIST.

At First Rejected.

BOTH Moses and Christ are spoken of as coming twice to their people. At the first coming it was said of Christ: "He came unto his own, and his own received him not."—John i. 11. So Moses at his first coming was not received.—Exod. ii. They both came to deliver Israel from bondage—the bondage in Egypt being a type of the bondage in sin. We are told that Moses supposed that his brethren would have understood that God, by him, would deliver them; but they did not understand.—Acts vii. 25. Similar ignorance was shown concerning Christ. Moses' offer was made to only a few, and so it was with Christ. We may not be able to explain why the Lord let the fate of the nation for a time depend on the action of a few, but it was so. The leaders could not be degraded without its affecting all; and it is so in the rise as well as in the fall. The salvation of the few leads in due time to the salvation of the race.

Both Moses and Christ in an important sense came in weakness. There was nothing in either that seemed desirable to those to whom they were offered. The prophet, speaking of Christ, said: "He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men."—Isa. liii. 2, 3. This prophecy was fulfilled in the experience of Christ; and the same was true with Moses. With contempt it was asked: "Who made thee a ruler and a judge over us?"—Exod. ii. 41. The same spirit was shown in the treatment of Christ, when they said: "We will not have this man to rule over us;" "We have no king but Cesar."—Luke xix. 14; xxii. 21.

When Moses was rejected, he had to flee for his life (Exod. ii. 15); but Christ, when rejected, was put to death. The spirit of the ruling powers was the same in both cases, and the effect on the nation was substantially the same. When Moses left them, they were allowed to suffer on in bondage, until he, after his long absence, returned. So just before Christ left them, he pronounced their doom. Their desolation was to continue until his return.—Matt. xxiii. 38, 39; Rom. xi. 25, 26. Here is more than a hint of mercy for the rejected nation.

Each Getting His Wife.

IT is clearly revealed that the gospel age—the time in which Christ is in the "other country,"—is the period devoted to taking out a people for his name—his wife. It is during the time of the suspension of Israel that he visits the Gentiles to take out of them a people for his name.—Acts xv. 14. The bride—the church—takes the name of her husband. As a type of this, Moses, on leaving his people, went into "another country," and took him a Gentile wife—an Ethiopian.—Exod. ii. 21; Num. xii. 1. That Moses' wife was not an Israelite is a foregleam of the fact that Christ's wife is taken from among the Gentiles.

Some repudiate the idea of Christ having a Gentile wife, and claim that the bride is made up of Israelites found scattered among the Gentiles. Should not those who condemn the idea of Christ having a Gentile wife, take warning from the case of Aaron and Miriam, speaking against Moses for taking such a wife? God was not pleased with them.—Num. xii. 1–10. They afterward repented and were forgiven.

It is an important part of the revealed plan of God that the church, which is to be the bride, is taken out of all nations, and not merely of one.

All classes of people will have representatives in the royal priesthood—the cabinet of Christ. In Christ all national distinction ceases (Rom. x. 12; Gal. iii. 28) and all are one; but the church has been chosen *mainly from among* the Gentiles. It seems that Christians should not count much on their nationality, even if they can prove to their own satisfaction that they belong to the tribes of Israel. To have the Spirit of Christ is infinitely more important than to be a member of any particular nation.

The Three Forties.

THE Jewish and Gospel ages are equal in length.—See "The Two Dispensations," in DAY DAWN. They represent the double history of Israel. They are the periods at the end of which Christ makes his first and second advents. And the restoration of Israel is due after the "double" is complete.

It seems that these two dispensations are represented in the history of Moses. He was forty years old at his first coming, and he was eighty when he came the second time.—Acts vii. 23-30. We do not claim that these two dispensations are equal merely from this type, because forty years appear to represent a dispensation, whether long or short. So it seems that the third forty—the period in the wilderness—represents the Millennial age, which we think must pass before Israel and the other nations will enter their final state. The conquering reign of Christ must precede the perfect day of peace and righteousness. The wilderness journey was a testing time—a judgment process. The order in judgment is the church first and the world afterward. So it appears that the church, the called out first-fruits, make the wilderness journey in this age, while Israel is yet in bondage. 1. Cor. x.

In view of the revealed plan of the ages, and the typical fitness of the things in Moses' career, who will say that we are *making* types, or that these applications are imaginary? Evidently the Lord arranged these things in Moses' career to foreglean the plan of the ages and the work of Christ; and we regard these things as evidence of the truth of the Bible record of the life of Moses and Israel.

LOVE.

Key Text: 1. John iv. 7-21.

LOVE is the principle of self-sacrifice—the law and habit of preference for others; first of all giving God the place, and then denying self for the sake of unselfish ministry to men. God is twice defined here as Love—because He lives to impart blessing, and gave His most precious possession, His Son, to be the Saviour of the world.

To love, as He loved, is the perfection of all character and attainment, and the steps are here given:

1. We have known and believed the Love of God toward us.

2. We confess that Jesus is the Son of God, and so dwell in God and God in us.

3. Love is made perfect in casting out fear, even of the judgment.

The Love here commended is the exact opposite of selfishness, which develops into hate. As selfishness centers and focuses all upon self, Love radiates and diffuses blessings upon others.

Here again is a new attitude as to service. We perceive that Christ "died for all, that they who live should not henceforth live unto themselves." The Devil's maxim is "spare thyself;" the Lord's maxim is "deny thyself."—Compare Matthew xvi. 22-25. Love loses life to find it in others; selfishness, in saving life for self, loses it as a source of good to man and glory to God.

Here again Love is not treated as a feeling, or even as an affection, but as the divine principle of self-oblivion. And because God is Love, he that lov-

eth is born of God and knoweth God.

Here is the last great executive act of the will—the self-surrender of Love in supreme devotion to God and in unselfish ministry to men.

This is what we understand by Christian "perfection,"—not the faultlessness of perfect holiness, but the blamelessness of a complete separation unto God, a full apprehension and appropriation of Christ, and a hearty yielding to to the control of the Spirit of Life, Light, and Love.—A. T. Pierson.

COMMUNE WITH GOD.

"When dawn-light lieth dimly on the mountain,
And violets' purple cups are filled with dew;
When the dove plumes her pinions at the fountain,
And "morning glories" wave their bells of blue,
Look up to the Eternal, from whom floweth
All that doth stir thy soul with soft delight;
Each sweet unfolding floweret He foreknoweth,
Holding the secrets of the silent night.

Commune with heaven in the dewy dawning,
Ere yet the dust of day hath dimmed thy soul;
Give to thy God the freshness of the morning;
Yield all thy being to His dear control.
Thus—for the sweet hour to His side hath bound thee—
The glory of His smile thy day shall know,
And love shall fall like summer sunlight round thee,
And peace shall print her kiss upon thy brow."—*Sel.*

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"He that loveth not knoweth not God; for God is love."—1. John iv. 8.

THE DEW.

"I will be as the dew unto Israel."—Hosea xiv. 5.

When the breezes have flown and the lake gone asleep,
When the willows alone o'er the white marbles weep,
When the air is so calm and the sounds are so few,
Cometh nature's sweet balm in the soft-falling dew.

On the grass of the field, on the forests athirst,
On the rosebuds unsealed, on the ones that have burst,
In the lily's white cup, on the deck of the ship,
On the shingles turned up till the eaves fairly drip.

How it bathes every blade, every tassel and plume,
Of the flowers wrapped in shade, garden knights in the gloom,
Only see with what grace sun-burnt nature can stand,
For a wash on her face by the dew's gentle hand.

Unto Israel's race God will be as the dew,
O what wonders of grace unto me, unto you,
On the grass nipped and mown, where the scythe has passed o'er
Jesus Christ will come down to revive and restore.

But the sensitive dew and the stillness are friends,
In the storm it is true that it never descends,
Let me fuss not nor pine, but on God cast my care,
And the dew shall be mine in the quiet of prayer.

On my branches all night blessed dew won't you lie?
Then no withering blight shall e'er cause me to die,
They will wonder I lose not in freshness and hue,
But I'll tell them the news that to me Thou art dew.

Like a garden enclosed is this strange human heart,
Yet to tempests exposed and to scorching and smart,
How the blossoms all droop as they languish and lie,
Till they're all lifted up by the dew from on high.

Let Him hush the sad riot of temper and will,
Till all rested and quiet the cleansed heart holds still,
When the atmosphere's so, 'tis attractive to dew,
And first thing you know 'twill be falling on you.—Selected.

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WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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RESTITUTION OF ALL THINGS.

(*Continued.*)

Personal Restoration.

WHAT has been said refers mainly to the restoration of Israel and the Church of Christ, and involves the bringing in of the kingdom of God. What we call "Personal Restoration" might be called the restoration of the world. Israel is a nation. The Church is also called a nation, formed by an election out of all other nations. Fundamentally, the world means the whole race —all individuals,—"God so loved the world,"—but when people become Christians they are said to be chosen out of the world. But the world itself is to be saved.—1. John iv. 14.

Believing that all are to be restored, there are three things to be considered: (1) the fact; (2) the order; (3) the condition. From our point of view, what was secured by the death and resurrection of Christ is the key of all hope for mankind.

First, as to the *fact*, we have seen that Jesus said Elias will come and "restore all things;" that Peter tells us that all the holy prophets foretold "the restitution of all things;" and that in the Bible men are called "things." Intelligent beings are the main objects of the work of Christ; lesser things are incidental and for their good.

Restitution implies that there has been a loss. To restore is to make good the loss, or to recover. Many think that restitution only means giving back to man certain *conditions* that he has lost—nothing more. But man has not merely lost something that is to be restored *to* him; but man himself is lost, and is to be restored; and what the restored man's condition will be depends on the will and purpose of God. Our Lord's mission is not merely to restore lost conditions, but to seek and save lost men, of whom Zaccheus was an example.—Luke xix. 10. The Lord will have his own way; nothing can hinder him; but it seems to us clearly revealed that the restored man will not have a reincarnation, or the mortal animal life, but the higher life which Christ gives.

We think man's loss is included

in the term death, and restitution in resurrection. Life, death and resurrection are the three conditions of mankind. The resurrection of all is the restoration of all, whatever their condition may be. Paul states the broad fact: "As in Adam *all* die, even so in Christ shall *all* be made alive. Every man in his own order."—1. Cor xv. 22, 23. This statement is as broad for the restoration as for death. The remedy is as great as the need. It appears evident that all destruction of human life in the past, or foretold by the prophets, is simply carrying out the death "in Adam," the earthly man, and cannot stand in the way of the life-giving work of Christ. All death for man is "Adamic death." There is no personal death in Christ. We see the same truth as to universal life in John v. 28, 29. All—both the good and the evil—shall come forth; and whatever the result may be, it teaches the universality of the resurrection. In the words of Jesus and Paul, the expression, "the dead," means *all* the dead. Paul, before Felix, declared it to be his "hope" "that there shall be a resurrection of the dead, both of the just and the unjust."—Acts xxiv. 15. To be a "hope," it must be something desirable. And in Romans v. 12-19, the justification to life is made as broad as the condemnation to death. In Daniel xii. 2, the resurrection of both classes is mentioned. Instead of "many," it should doubtless be "*the* many," —*all*,—as the revised version renders the above passage in Romans.

By type (as in the jubilee), symbol or plain statement, God has spoken of this truth of universal restitution. Jesus confuted the Sadducees, who believed Moses, but not the other prophets, by shewing that even Moses taught this truth at the bush. Jesus asserted the great truth: "He is not the God of the dead [as the Sadducees thought of death] but of the living; for ALL live unto him."—(every man in his own order.—1. Cor. xv. 23).—Luke xx. 37, 38.

The book of Job seems to teach the same truth, not only by allegory, but by plain statement.—Job xix. 25, 26. When he said: "I know that *my* Redeemer liveth," it no doubt included all whom he allegorically represented; and it was fulfilled in himself, typically, after his dark experience was past. He saw God.—xlii. 5. In Isaiah xxvi. 19, we read: "Thy dead men shall live, together with my dead body shall they arise. * * the earth shall cast out her dead." "He will swallow up death in victory."—xxv. 8. No idea of failure! "I will ransom them from the power of the grave; I will redeem them from death; O death! I will be thy plagues; O grave [sheol]! I will be thy destruction."—Hosea xiii. 14. What words could more clearly express the hope of future life for all, with no death to follow?

Some limit all such Scriptures to Israel; but the redemption in Christ which secures the restoration of one class must secure it for all, seeing that "He gave himself a ransom for all." Hence Sodom and Samaria, as well as Israel, shall be restored. —Ezek. xvi. 55. The destruction of Sodom, and its cause, are mentioned in verses 49, 50; and of them no

remnant was left (Rom. ix. 27-29); so whatever might be true of others, their restoration must be from death. Jesus showed that it shall be more tolerable for Sodom in the day of judgment than for those who sinned against greater light.—Matt. xi. 24. Our Lord's words are not consistent with either the idea of their hopeless death or their being in a state of unmitigated suffering.

It seems probable that the three nations—Israel, Sodom and Samaria—are used to represent all mankind, and that therefore their restoration teaches the restoration of all, and their coming into a reconciled state. Three is one of the sacred numbers, and represents all. Nearly all Christians see that Israel as a nation represents the Church of Christ, whose judgment begins in this life.—1. Pet. iv. 17. Then the world,—two classes, the living and the dead,—are to be judged in the future, and given to Christ—the judgment being unto victory. Then it seems that Sodom, a dead nation, represents all the dead world, and Samaria, a living nation, represents all the living world. And we are told that these two nations are to be given to Israel for daughters by the new covenant.—Ezek. xvi. 61. With this view, these three nations restored represent the Church and all mankind restored and blessed. If not so, why should they be separated from all other nations in God's picture of the future?

Let us now look at the *order* of the personal restoration, or resurrection. We need hardly try to prove that "God in Christ" is the Restorer. Whatever, according to the Old Testament, God is to do, Christ does, according to the New Testament. That is, God does his work "through Jesus Christ." God is the Saviour (Isa. xlv. 21, 22), but Christ is the Saviour.—Matt. i. 21; Acts iv. 12. God is the Judge of all (Heb. xii. 23), but Christ will judge the world.—Acts xvii. 31; 2. Tim. iv. 1. God quickeneth the dead (Rom. iv. 17), but they shall hear the voice of the Son of God, and live.—John v. 25-28. Christ is the living embodiment of the fullness of God, and therefore represents him in his love and work.

It seems important here to understand also the representative character of Christ as "the Second Man," made from the woman to represent the race for regeneration, as the first Adam was made from mother earth to represent the race for generation. Because of his representative character—his Headship—Christ was not merely God in man, but God in mankind. Because of this the sin of the world could be laid on him, borne to the tree, and destroyed. The divine took on the human to save the world.—John iii. 17. What was done in him for the world is the gospel, and it will be carried out in them, by the Spirit, in due time and order. What was done in him was the gospel at the root, and the work carried out in the race is the gospel at the top. They are related to each other as the acorn and the oak. The divine Deliverer and the human deliverance were first seen and wrought out in the Person of Christ. Next in order, and by his power, the same things are done in his body—the Church. Then, through the Church, he will work

deliverance for the whole world. "Elias [Elijah] will restore all things." We believe that Elijah is a type of Christ and his saints.—See "Elijah and Elisha," in DAY DAWN.

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming;" and the rest later—death being the last enemy destroyed.—1. Cor. xv. 22–26. Observe that what was first done in Adam, is ever in process of execution in mankind. The same principle is seen in the recovery. Neither the dying nor the rising is instantaneous. When Christ rose personally, the resurrection of all was secured; and those who believe in this age are counted as "risen with Christ."—Rom. vi. 11; Col. iii. 1. They are begotten of God, and so the life process is begun, but it is not complete until they are born of the Spirit, as he was.—Col. i. 18. When Christ was raised, that was restoration; and when the saints are raised, that is restoration; and when in the life process, it is counted to them. So in this sense the restoration has been in process through the gospel age. It is evident that whoever has been quickened has been restored.—Eph. ii. 1.

Whoever appreciates what has been said, and can see that the Church is an exception to the rule, as to time, will understand why "the times of the restitution" do not begin until the return of Christ. The great Restorer—Christ with his saints—is not ready for the work for the world till then. Those who object to *any* restoring before "the times" for the world begin, might object with as good a reason to Adam and Eve—who represent Christ and the Church—having life before they could give it to the world. The order in the first development of the race is a foregleam of the order in the restoration.

As to when the nations that have died will be judged and blessed, there are two views among those who believe in the coming victory. Some think the work will all be done in the millennium; but others think they see good reasons for believing that in the millennium, the Lord will deal only with men who have never died, as in the gospel age, and that the resurrection and judgment of the world will not be due till after the thousand years.—Rev. xx. 5. Some who hold to the first view assume that this passage is an interpolation. But many critics believe it to be genuine. The revised version has it, and suggests no doubt.

There is no other Scripture that gives a "thousand years" between the "first" and later resurrections, but there is an intimation of "many days."—Isa. xxiv. 22. In the context it appears that the fall of the kings is in the wrath connected with the Lord's coming: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. It is claimed that the "many days" refers to the thousand years, and that this harmonizes with Revelation xx. 5. This seems to be confirmed by reference to the scene of vengeance mentioned in 2. Thess. i. 6–10. Not only the disobedient,

but also the ignorant, "shall be punished with age-lasting destruction from the presence of the Lord and the glory of the power."

Even if the "second death" were to be final and hopeless, as many claim, still this "everlasting destruction" cannot be that death, nor the final disposition of the ignorant masses; for, as seen above, the kings that fall are to be "visited," whether the visit be one of wrath or mercy. And we are clearly shown that God in his love and wisdom has planned to bring all mankind "to the knowledge of the truth," and to this end *saves* them (1. Tim. ii. 4–6), hence the destruction of these ignorant ones cannot be final and hopeless.

There is no more reason to regard the destruction attending this change as final, than that the destruction of the Antediluvians, the Sodomites, the many nations of Bible history, and the inhabitants of Jerusalem were final. All these suffered what has been called the "Adamic death." They were cut off for an age, or ages; and the same Greek word, "aionios," is applied by Jude to the Sodomites, and rendered "eternal," that is elsewhere translated "everlasting;" but we have seen that the Sodomites are to be restored and blessed.

The judgment scene of Matthew xxv. 31–46, may be closely related to that of 2. Thessalonians, at which we have been looking. It cannot include the judgment of the Church because they learn to judge themselves in the gospel age, and appear with Christ in his glory when he comes to begin that judgment. There is no evidence that it refers to any of the dead, but only to the living "nations," and the punishment of the "goats," if it be death, will be the natural death, like the rest.

"The dispensation of the fullness of the times," (Eph. i. 10), may be the millennium, as it fills God's week of thousands; and the gathering of that time does not seem to refer to the dead, or those "under the earth;" but in Philippians ii. 10, 11, "the things under the earth are included among those bowing to the name of Jesus, and owning him Lord, to the glory of God the Father. This must include all destroyed either before or during the thousand years' reign.

But there are some Scriptures that appear to show that the judgment of the dead as well as the living will take place in the millennium, or "at his appearing and kingdom." They are said to be wakened to judgment, and the waking "hour" (John v. 28) may be the first hour (twenty-fourth part) of the seventh thousand years. From 1873 where, according to the Chronology, the seventh thousand years began, this hour reaches just a little beyond the end of "The Times of the Gentiles." And if "the rest of the dead" should sleep past that time (which brings great wrath and trouble on Babylon and the nations—Rev. xviii. 10, 17), and then be awakened, it would seem to be an answer to the prayer of one of old: "Oh! that thou wouldest hide me in the grave [sheol, the death state] until thy wrath be past, that thou wouldest appoint me a set time and remember me."—Job xiv. 13. The end of this "hour" of wrath may be the "set time" for the "change" to come.

But does not such a view contradict Revelation xx. 5? Well, does it necessarily? Just remember that while men are wakened to judgment, their resurrection has not yet taken place. That is by, or the result of judgment. Waking is momentary, but the resurrection is the climax of the life process—the birth. So, though the judgment of the dead might go on during the thousand years, still in the full and complete sense, or independently, they will not LIVE until the thousand years (of judgment) be finished. They do not live "again,"—that word is in italics. In this sense, they never lived before—that is, the Christ life.

But, in either case, no destruction of man is final, as all are to be made alive in Christ, whatever the Lord's time and way may be. And as the destruction of death is the destruction of the "last enemy," none thus made alive can longer be enemies.

(To be continued.)

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Hezekiah's Great Passover.—2. Chron. xxx. 13-27.

(Lesson for June 11.)

GOLDEN TEXT.—"Man looketh on the outward appearance, but the Lord looketh on the heart."—1. Sam. xvi. 7.

INTRODUCTION.—On April 23d our lesson was about Joash repairing the temple. Between him and Hezekiah were four kings in Jerusalem—whose reign covered 113 years. Amaziah's reign was mainly good, but at last he failed. Uzziah reigned well as long as the prophet Zechariah lived. Jotham followed the good ways of Uzziah, but the people did corruptly. The reign of Ahaz was bad, and Judah was brought low because of his wickedness; and he was dishonored by not being buried among the kings. Hezekiah—the good son of a bad father—reigned 29 years. In his first year he opened the temple, and restored the service of God. Under his influence the Levites sanctified themselves, cleansed the temple, and all things were set in order.—Chap. xxix.

Other things being set in order, invitations were sent to all Israel and Judah to come to Jerusalem and join in the observance of the passover in the second month, the change from the first to the second being legal in certain cases.—Num. ix. 10, 11. Since the division of the nation, this service had been neglected. Some to whom the letters were sent mocked and scorned the matter, but many humbled themselves and came.—See verses 1-12.

I. THE GREAT REVIVAL.—Vs. 13-22. A large congregation gathered at Jerusalem to keep the feast of unleavened bread. It was a union meeting. The first thing done was to destroy the altars for idol worship, casting them into the brook Kidron. Then they killed the passover—just a month late. The priests and the Levites, ashamed of their long neglect of duty, sanctified themselves, brought the burnt-offerings into the temple, sprinkled the blood,

and did what they could under the circumstances to keep the law. But many of the people were not sanctified, and the Levites killed the passovers for them (instead of each head of a family killing his own), and they ate the passover; and, where the heart was right, in answer to Hezekiah's prayer, the Lord forgave those who were not cleansed according to the law, and healed them.

And the children of Israel, who were present, kept the feast for seven days with great gladness, and the Levites and the priests praised the Lord with song and loud instruments. And the king spoke comfortably (to the heart) to all the Levites who taught the good word of the Lord; and through the whole feast of seven days, they offered peace-offerings, and confessed their sins to the Lord God of their fathers.

II. THE TIME EXTENDED.—Vs. 23–27. They were having such a happy time together serving the Lord that all the people counselled together, and continued the convention seven more days with gladness. To add to the joy and success of the occasion, the king and his princes gave to the people 2,000 bullocks and 17,000 sheep—probably partly for sacrifice and partly for food. And there was quite a revival among the priests, and they sanctified themselves for their work. And all the congregation of Judah, and Israel, the priests and Levites, and the strangers among them, rejoiced. There had never been such a time of joy in Jerusalem since the days of Solomon. The last verse seems to describe a time of benediction, when the priests arose and blessed the people, and offered prayer that was heard, and that ascended to the habitation of God, even to heaven.

Hezekiah was seeking the old paths, and seemed anxious to unite the divided nation. The movement was noble, earnest and hopeful. And, for the time, it was successful. It reminds us of the prayer of our Lord, in John xvii. 20, 21, that all who believe on him through the apostles' word, should be one, that the world might be led to believe on him. This prayer will be answered.

The Downfall of Samaria.—2. Kings xvii. 1–14. (Lesson for June 18.)

GOLDEN TEXT.—"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. xxix. 1.

INTRODUCTION.—After the death of Elisha, Israel had a time of great material prosperity, but it was a time of moral declension. They had a continuous line of wicked kings to the end. Jeroboam II. succeeded Jehoash. He was followed by his drunken son Zachariah, who was assassinated when he had reigned six months. Of the five later kings, only one died a natural death, three being assassinated, and the last one (Hoshea) carried into captivity.

Assyria was an ancient country of Asia. Its capital was Nineveh, on the Tigris, about 600 miles northeast of Jerusalem. Assyrian inscriptions show that as early as the reign of Jehu, Shalmaneser II. (also called Shalman) the King of Assyria, levied tribute on Israel. About a century later Tiglath-pileser, one of the greatest Assyrian conquerors, swept over the land, and to save his kingdom from destruction, the king of Israel agreed to pay heavy tribute to Assyria.

I. ISRAEL SUBJECT TO ASSYRIA.—Vs. 1–6. Hosea was made governor of Israel by the king of Assyria. He began to reign in the twelfth year of Ahaz, king of Judah, and reigned about nine years. He did evil in the sight of the Lord—probably in not directly opposing the prevailing idolatry—but he was not as bad as the preceding kings of Israel. For some reason (perhaps a rebellion) Shalmaneser came against him, and Hosea became his servant, and brought him presents; but the king

(*Continued on page 169.*)

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June 11, 18, Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, June 23, at 7:30 p. m.

Peck, Mich., June 24, at 7:30 p. m. and on June 25, at 10:00 a. m.

Yale, Mich., June 25, at 3:00 and 7:30 p.m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 167.*)

of Assyria found him untrue to him, because of his relations with So, the king of Egypt, and shut him up and bound him in prison. Then the king of Assyria besieged Samaria three years—which shows that it was strong for defence. From Amos vi. 9-14 we may learn something of the horrors of that siege. It was in Hoshea's ninth year that Samaria was taken, and Israel carried into captivity. On a tablet discovered in Nineveh is found the general's account of the affair:—

"I besieged the city of Samaria, and took it. I carried off 27,280 of the citizens. I chose fifty chariots for myself from the whole number taken. All the other property of the people of the town I left for my servants to take. I appointed resident officers over them, and imposed on them the same tribute as had formerly been paid. In the place of those taken into captivity, I sent thither inhabitants of lands conquered by me, and imposed the same tribute on them which I require from the Assyrians."

Many of the people were placed in Halah and Habor, the northern districts of Assyria, and in the far east cities of the Medes; but many of the common people were left in the land. These mingled with the foreigners which were brought in and became the Samaritans, and their religion was partly Jewish and partly heathen. Many of Israel lost their nationality by intermarriage with the other nations; but representatives of all the tribes (twelve) returned to Jerusalem (Ezra ii. 70; vi. 17), and formed the nation which our Lord called "the house of Israel," and James called "the twelve tribes."—Matt. x. 6; Jas. i. 1.

II. THE CAUSES OF ISRAEL'S FALL. Vs. 7-14. Here is a statement of the conditions that led to their captivity. They had sinned against Jehovah. He had made them a nation, brought them out of bondage, driven out their enemies before them, and had given them all the good they had. But they seemed to forget him. They disregarded his laws and did like the nations he had cast out. They were hypocritical—doing secretly what they knew was not right. This was specially manifest in their idolatry—pretending it was for the worship of Jehovah. They set up images (representing some idol), and groves, in every high hill, and every green tree. All this was positively forbidden.—Deut. iv. 14-19. Their idolatry led to licentiousness and other sins. They worshipped the creation, but not the Creator. They gave no heed to the warning of the Lord's prophets, but "hardened their necks,"—a figure drawn from stubborn oxen in the yoke, determined to go their own way.

In the following verses we learn that one of their great sins was causing their sons and daughters to pass through the fire. And the Lord was *very angry* (greatly displeased) with them, and no wonder that he removed them, leaving only the two tribes for the time. Their case seemed hopeless. Their probation under the law had a limit, and its death penalty was illustrated by their captivity.

A little later Judah and Benjamin followed into captivity. All seemed lost. But Judah and Israel were to be restored and become one.—Hosea i. 10, 11. Restoration was to follow the destruction. The Lord says: "O Israel, thou hast destroyed thyself; but in me is thine help."—Hosea xiii. 9.

This is an illustration of God's plan for mankind. His way with the nation is his way with the individual. The national captivity and restoration foregleamed the death and resurrection of the race. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The penalty of sin is certain, but it is not final and hopeless; for the Lord has

said he will redeem the captives and destroy death and hell—the death state. Hosea xiii. 14. All this has been done and made sure in the personal work of Christ.

LAW AND GRACE.

IN John i. 17 we read: "The law was given by Moses, but grace and truth came by Jesus Christ." This subject has to do with the relation between the work of Moses and the work of Christ—the shadow and the substance, type and antitype, letter and spirit, the slave and the son, the two houses of Israel, the Jewish and Gospel dispensations. The cross is the turning-point between them. Moses was faithful as a servant over the house of servants, for a testimony (or type); and Christ was faithful as a Son over the house of sons; "whose house are we."—Heb. iii. 5, 6. And the law pertained (dispensationally) to the house of servants, and grace (or the gospel) to the house of sons.

It is important to know that these two dispensations are representative in their character. Some are led into confusion by not applying this principle. We need not suppose that nothing of the spiritual or son element existed in or before the Jewish age; nor that there is nothing of the natural or servant element in or after the Gospel age. Some, because of such a false supposition, have been led to think that Moses, who suffered affliction with the people of God, rather than to enjoy the pleasures of sin, and who counted the reproach of Christ greater riches than the treasures of Egypt; and Abraham, the great Old Testament example of faith and sacrifice (Rom. iv. 11–25; Gal. iii. 5–29; Heb. xi. 17–27); and all the other ancient worthies, will never have any part in the divine nature and glory of Christ, simply because they lived and died before the Gospel age, though it is for just such faithfulness, suffering and reproach-bearing that a share in the highest glories of the heavenly kingdom are promised in the New Testament. On the strength of a similar supposition, (coupled with the idea that the dispensation of sons ended in 1881, it has been claimed by some that none who have accepted Christ since that time, or who may hereafter accept him, can ever be partakers of the divine nature or enter the heavenly kingdom.

We think this idea arises from a partial misapplication of "The Two Dispensation" argument, given in DAY DAWN. We do not think there is any Bible reason for thinking that in any sense the Gospel dispensation ended in 1881. But, even if it did, we would say: If only those who became sons in the Gospel age can ever be sons, then, on the same principle, only those who became servants during the Jewish age can ever be servants. But those of whom we speak, believe that Jews born in the Gospel age are included in the Jewish nation, as well as those who lived in the Jewish age. Then, on the same principle, why may not those who become Christians after the Gospel age, be entitled to the blessings of divine sonship as well as those who became Christians before?

Let this be understood. Because the Lord arranged a dispensation of servants, which ended at the cross, to be a shadow of a dispensation of sons to follow it, it does not prove that none can afterward be added to either part of that system. Those who claim that the ending of the Gospel dispensation involves the completeness of the house of sons, so that no more can be added to it, should, to be consistent, claim that the ending of the Jewish dispensation involved the completeness, as to numbers, of the house of servants. The completeness, or perfection, of a *system* is not the same as completeness as to numbers. In fact, the more complete a system is, the more effective it becomes in adding to its number. So the apostle

says: "The *whole body* fitly joined together and compacted by that which every joint supplieth, * * *maketh increase* of the body, etc."—Eph. iv. 16. It is complete, and yet it grows. Then to be complete as a *system* does not mean complete in numbers.

The great reason, apparently, for the arrangement of the Jewish and Gospel dispensations, as first and second, equal in length and other respects, with the Cross as the turning-point, is to illustrate the relation of the natural and the spiritual in God's plan. The things of the Jewish age were shadows of the things of the Gospel age. The letter of the law pertained to what preceded the cross, and grace is the basis of what follows it. The spirit, or righteousness, of the law is important in all ages, and is fulfilled in those who walk in the Spirit.—Rom. viii. 4.

The law is related to the natural, and grace to the spiritual. Adam and Jesus (when he was born of the Spirit) have the same relation to each other: "First that which is natural, and afterward that which is spiritual."—1. Cor. xv. 46. What is thus said of the two Adams, the two Heads, is also said of the race, on the two planes. The origin of the first is earthly and animal; the second is heavenly and spiritual. "The first man is of the earth, earthly; the second man is [the Lord] from heaven." "There is a natural body, and there is a spiritual body. And so it is written, The first man, Adam, was made a living soul [animal person]; the last Adam was made a quickening [life-giving] Spirit."

The law of descent requires a following, and so it is written: "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly." Paul speaks of the earthly as "flesh and blood," and says it cannot inherit the kingdom of God; and as Christ and his followers do inherit the kingdom of God, it follows that "the image of the heavenly" is not "flesh and blood."—1. Cor. xv. 44–50.

Because Adam and Christ are representatives of the race on opposite planes, it follows that Adam in the broadest sense means the whole race of man in the flesh, or in the animal nature; and the Second Adam in the same broad sense means all the race of man in the higher nature. In both, the nature is derived from the head; and as all die in Adam, so all shall be made alive in Christ.—1. Cor. xv. 22, 23. As the resurrection was the point at which Christ—the Head—was "born from the dead," (Col. i. 18), and fully entered the Second Adam state, having been "made perfect through suffering," (Heb. ii. 10, 18; v. 8, 9), we see why his death and resurrection was made the turning-point in the history of the race, and that then he was the beginning of the new creation, and the key of hope for all mankind.—Rev. i. 18.

Christ in his earthly life was "under the law," (Gal. iv. 4), even as Adam was under law. The great difference between them was that "*God* was in Christ," as he was not in Adam; hence Adam yielded to the tempter, but Christ conquered him, and cast him out. The Lord designed the weakness of the flesh, and so made man subject to vanity, but in hope.—Rom. viii. 20. He also designed the victory of Christ, as the highest expression of his love for mankind; hence though God sent his Son "in the likeness of sinful flesh," (Rom. viii. 3), and therefore subject to temptation, yet he sinned not.—Heb. iv. 15.

He had the Spirit without measure (John iii. 34), and was able to obey the law, (though he "suffered being tempted"—Heb. ii. 18), and so gained life. The law which was "ordained to life," the mere natural man has always

"found to be unto death," (Rom. vii. 10); but "The grace of God that bringeth salvation to all men hath appeared" in Christ, and so made righteousness for man a fact in him.

The result of the perfect obedience of Christ, and his victory in temptation, was being made perfect through suffering. His divine nature could not be *made* perfect, for it *was* perfect, but it could perfect his humanity, and bring it into harmony with the divine. This is the reconciliation—the At-one-ment,—and it was finished in Him (as the Head of all) when he died out of earthly conditions, and rose to the right hand of power. This work done *for* all in Christ, will be applied practically *in* all, by the Spirit through which he conquered, just as what Adam did at first is carried out in the dead condition of all. If what was done in Christ (Dan. ix. 24) should never be carried out in those for whom he died and rose, then his work was vain. But it was not in vain, for he said: "I will draw all unto myself."—John xii. 32, R. V. Christ not only succeeded, but he succeeded for the whole world. And by the Spirit sent forth, as an evidence of his victory, he has been drawing men to himself; and he will continue until he shall have reconciled all the world.—2. Cor. v. 19; Col. i. 20. When men are reconciled, they are no longer enemies, but friends. Then God shall be all in all.—1. Cor. xv. 28.

In an important sense, the two dispensations,—law and grace,—with the cross between them, have an application in each person. The law shows what is right, reveals sin, and shows man his needs; then, "by the grace of God," man learns to die to sin and live unto God. "The goodness of God leads men to repentance." The death and resurrection are symbolized by baptism. In Paul's statement of the relation of the symbols and the reality (Rom. vi.), he says: "In that he died he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—Vs. 10, 11. From this it will be seen that there is a passing from death unto life, from the old dispensation to the new, in the individual experience of each one, as well as in Christ our Head. God in Christ, and he in us, and in due time in all mankind, is the secret of the world's hope.

"Do we then make void the law through faith? God forbid: yea, we establish the law."—Rom. iii. 31. As sin is the transgression of the law, to save men from sin is to bring them into harmony with God and his perfect law of right and love. Some think it is dangerous to proclaim such a complete victory of God in Christ. But those who appreciate God's love as revealed in Christ and his plan, love him, and this makes obedience easy. And those who do not appreciate the truth now, will appreciate it hereafter. "All shall know the Lord," and love him.

MRS. AMANDA M. DAVIS.

ON April 13, 1911, God saw fit to call Mrs. Davis to her rest. She died at the home of her daughter, Mrs. Biggerstaff, Dodds, Texas. Her maiden name was Amanda Reasons. She was born in Montgomery County, Tenn., Feb. 27, 1829, married Thomas E. Davis May 6, 1847, united with the Church of Christ June 7, 1849, and died at the age of 82 years, 1 month and 17 days.

After their marriage they moved to Clinton, Ill., in 1868, and to Texas in 1871. They had five children. Three sons and one daughter survive her, her husband and one daughter having passed away years ago. Almost a year ago she had a fall, sustaining injuries from which she never recovered. She had always lived an active life, and bore her sufferings with remarkable fortitude. In December she began to

suffer more, and gradually sank till the end.

She possessed a strong personality, and all the strength of her nature was for God and right. She had a great many friends. We thank God for her sunshiny life. She was optimistic in her character, always looking on the bright side of everything. She had faced troubles and afflictions with great Christian fortitude. She was kind to all, and was loved by all who knew her.

The writer has been acquainted with her nineteen years, and for several years very intimately; and am proud to testify of her Christian virtues. She was never better pleased than when conversing on Bible subjects. It was she that put the HOPE first into my hands, and I thank God for the act. I have been a subscriber ever since.

She had a kind word for all, and was ever willing to extend the hand of fellowship to every true Christian, regardless of denominational differences. She anticipated her going, and expressed herself as ready when the Lord would call, regretting only to leave those she so tenderly loved. Such a life and death prove the reality of the Christian religion. Her race is run. She is gone, but not forgotten. Cheer up, sad hearts. You know your mother is safe in Jesus' keeping; and the same Christ who sustained her in this tempestuous life, and was with her when she laid her armor down to pass beyond the shadows, will guide your feet all the way till the shadows are past, and you shall meet to part no more. "Just a little while; O it won't be long." By the grace of God we expect to meet her in the sweet by and by. A good mother and a zealous Christian has gone to her reward, but her influence remains. —Written by a loving friend, Mrs. J. D. Bailey.

☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

MARITAL DUTIES.

QUESTION 29.—A friend of mine, who reads the HOPE, has expressed a desire to see the following question asked and answered: What explanations can be offered on Col. iii. 18, or 1. Pet. iii. 1?

Now I have asked the question, I take the liberty of answering it in my way. First, we all know that the happy marriage relation is one in which both bear and forbear, though it must be conceded the world over that it seems to be woman's lot to bear and forbear about 100 per cent. Neither Paul nor Peter ever intended such a one-sided interpretation, and our Heavenly Father does not sanction such a state. He never intended a man to efface himself for the whims of an unreasonable woman, nor for a woman to shrink out of existence to please a man. Men have their lives to live, and women have theirs to live, and although joined in matrimony, their lives do not always reach in the same direction.

For instance, a man may be endued with the spirit of Evangelism; but his wife is very domestic and prefers to have him stay at home. But she has no right to hinder his work. If she has the right spirit she will not seek to. A woman may be spiritually minded, and enjoy nothing so well as Christian worship, while her husband does not care for it at all. Now if husband, father or brother objects to the woman of his household attending divine worship, nine women out of every ten—I mean conscientious Christian women—will stay at home under the mistaken idea that it is Christian sacrifice. But it is not. It is a feeble attempt to conciliate the dominant masculine mind.

Bear and forbear. Live your own lives, as God intended you should, without infringing upon the rights of others. Live for Christ, and so help the other to avoid extreme selfishness. Please all who are interested answer.—Ermina Stray.

REMARKS.—I am asked to express my opinion on this topic; but it is easier to give an opinion how people should treat each other than to explain the Scriptures. But it may be these Scriptures do not need explaining. It seems clear that both Paul and Peter were writing about the relation of husbands and wives who were both Christians; and no Christian husband would forbid his wife from attending divine worship.

It is evident that both these apostles taught that the husband is the head of the wife. Paul makes it emphatic. "The husband is the head of the wife, even as Christ is the head of the church."—Eph. v. 23. But he not only says: "Wives, submit yourselves unto your own husbands;" but also: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—Vs. 22-25. That seems to put another color on it. If a husband does not love his wife, according to Paul she is not bound to submit to him.

In Colossians iii. he not only says: "Wives, submit yourselves unto your own husbands," but adds: "as it is *fit* in the Lord." And farther says: "Husbands, love your wives, and be not bitter against them." He also says: "Children, obey your parents in all things," but adds: "Fathers, provoke not your children to anger, lest they be discouraged." It does not seem difficult to imagine cases, even in the light of the apostle's teaching, where children would be justified in *not* obeying an unreasonable parent, or where the wife would be justified in saying: "We ought to obey God rather than man." But this does not set aside the divinely appointed relation of husband, wife and children, as the shadow of his great plan, Christ, the church, and afterward the world.—EDITOR.

☞ The bound volumes of the HOPE for 1910 have been sent to all who ordered them. We still have a few on hand. Price $1.15.

EXTRACTS FROM LETTERS.

Times of the Gentiles.

DEAR BRO. PATON:—I have just finished the second perusal of PERFECT DAY, and desire to express my appreciation of its valuable truths presented in the usual clear style. I especially admire the Christian spirit you show when you discuss views which differ from yours. There is no one subject brought forward which has not been made clearer to me by your presentation.

Though not of vital importance, I wish to refer to the date you accept as the beginning of the "Times of the Gentiles," 606 B. C. I remember that in my school days 536 B. C. was given as the date of the conquest of Cyrus of Babylon, and that would bring the date of the beginning of the Babylonian Rule to the above date. It seems that later researches have modified this. Dr. John B. Davis, in his Bible Dictionary, gives 587 B. C. as the date of the destruction of Jerusalem and captives caried to Babylon five years later, and all the reference books in my possession give the year 538 B. C. as the beginning of the Persian rule over the Jewish nation. Under Johoiakim the nation was made subject to Nebuchadnezzar in 605 B. C. according to Davis, which would rightly be the beginning of the Gentile rule. All this proves to my mind, that the Lord does not intend us to know the exact time for the future events, but he has given us enough light that we may mark the signs of the times, and that is sufficient.

The widely felt movement in 1844 was surely providentially permitted, and may be a fulfillment of Matt. xxv., as you suggest, but it also is a warning against a dogmatic presentation of time expositions; so I am glad you avoid doing so.

On page 38 you make a startling statement, when you present Nebu-

chadnezzar's seven times among the beasts as typifying the "Times of the Gentiles." How can he represent the nation of Israel, when he was "the head of gold," of the great image denoting Gentile rule? Perhaps you mean that his experience is to show that though he was the head of gold of the image, which appeared as a man to men, yet in God's sight it was of a much lower nature, typified in other Scripture by "beasts." Am I getting at your *meaning*?

Your definition of evil as the low condition or principle, which tempts to sin appeals to my mind and that in this sense evil must have its place in the earthly state forever, so that character may be formed. When the Christ reign shall be more fully inaugurated the restraint of evil will bring about a more favorable environment for the education of the youth of the earth and in time, as you also forecast, heredity will help to bring more and more "well-born" children into the world. All the God-given forces and means for the emancipation of man from the reign of sin and temptation will be in operation in the future as in the past only more potently. It is right therefore that we acknowledge the good in all the efforts being made to improve conditions of existence and I am glad you call our attention to these happy evidences of the workings of the Christ spirit.

I have several persons in mind, who I think would enjoy reading THE PERFECT DAY, and I enclose $2 to pay for as many as you can send for this amount. Gratefully yours, L. H.

REMARKS.—I have not felt the necessity of looking up the "later researches" on the subject of the first year of Cyrus, or the beginning of the captivity, or, rather, the beginning of the seventy years of the desolation of Jerusalem. I believe the first was 536 B. C. and therefore that the other was 606 B. C. at the eleventh year of Zedekiah's reign.—2. Chron. xxxvi. 11-21. If Dr. Davis is right, that the nation was made subject to Nebuchadnezzar in 605 B. C., that would make only one year of difference, making the 2520 years of Gentile rule reach to the Spring of 1916, instead of 1915. But those who are familiar with the several time prophecies given in DAY DAWN, will see that even a change of one year introduces a discord into the argument based on "The Two Dispensations." It took Israel thirty-seven years to fall, (from 33 to 70 A. D.) and the corresponding thirty-seven years for their rise reach from 1878 to 1915. Of course, believing a thing will not make it so, and we would not be over-positive. Please read the last chapter in DAY DAWN.

As to the other point, I would say that "The Times of the Gentiles" application is in no way affected, whether the suspension of the kingdom given to Nebuchadnezzar, is a type of the suspension of the kingdom of Judah or not. When I have read the Book of Daniel, the "seven [short] times" of the *man* with the beasts have seemed to represent the "seven [long] times" of the *nation* under the reign of the four beasts. I do not yet know any other way to apply it.—EDITOR.

Does Not Remunerate.

DEAR BRO. PATON:—Please find inclosed one dollar for my subscription to the HOPE for another year. I feel that this does not remunerate you for the good it has done me. I know you will be rewarded in the blessed day coming. With greeting for you and all the HOPE Family, I am yours in the faith of our King.—A. M. W., Forreston, Tex.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

PRAYER FOR THE FLEET.

GOD save the fleet that sails in sun and squall,
God save the admiral, the sailormen and all;
Four Winds, be kind to them; O Sea, upon your breast,
Bear them like a mother to the harbors of the West.

It is not they that fear the seas—they fear not any foe,
Tempest or the driving gale, the breakers or the floe;
Upon the Seven Seas there is naught they quail to dare,
Yet, God of our fathers, we give them to Thy care.

These be our flesh and blood, the bone of our bone;
These be our gallant men whose strength is still our own—
Captain and crew and all, the first one to the last,
Rear admiral on the bridge, the sailor at the mast.

These be our gallant men, the flower of the world,
And never to the winds was flag so fair unfurled;
In ships they go to sea, while we sit snug and warm—
O Master of the wind and wave, keep them safe from harm.

Save them from wind and wave, save them from the deep,
From tide and the tempest that in the darkness leap;
Safe past misty headlands, and coral isles at rest,
Bring them to the welcome in the harbor of the West.

God keep them safe from harm, both of body and of soul,
And at last give them rest in the harbor of the blest.

—Selected by Mrs. Ida Greusel.

LOOKING TOWARD JERUSALEM.

THERE is something significant in the steady growth of the Jewish colonies in Palestine. Since the great political changes in the Turkish empire, and the new Turkish Constitution, the dream of the Jewish people of a restored Hebrew commonwealth comes nearer to being within measurable distance of realization than it has been in many centuries. Zionism, though possessing little interest for the Gentile world, is still the dearest hope of the Jew. He now regards that hope, not as he formerly viewed it, as being afar off, but as well within his own definite horizon. The glorious sunrise for which he prayed so long is almost due, and hints of its approach are already reddening the Eastern skies. Jewish colonies are multiplying in the old land. There is a stream of immigration flowing toward the Holy City. These immigrants are drawn from the 3,500,000 Jews in Russia, from the 1,800,000 in Austro-Hungary, the 500,000 in Roumania, and the 150,000 in England. They are building up the ancient "waste places" and causing the once fertile valleys and plains to blossom anew. They are becoming land-owners in Bethlehem, in Nazareth, in Lydda, in Joppa, and even in the very suburbs of Jerusalem, and their numbers and holdings are steadily increasing.

There are indications that Jewish autonomy in Palestine may not be very remote. Even in free America, where the Jew is seen at his best, surrounded by advantages which he never enjoyed in other Gentile lands, this goal is being kept in sight, and the revival of Jewish nationality, the reinstitution of the Jewish State, the establishment of a great Hebrew University in the city of David and of an international court to promote the world's peace are among the questions that are occupying the minds of thoughtful members of the race, who view the future as bright with promise.—Sel.

SOMEONE, SOME DAY.

Someone some day will stand alone,
His comrades all be gone;
And he the last of that brave band,
Be waiting for the dawn.

The marching will be over then,
The ranks no more be known,
A veteran, wearing blue or gray,
Will some day stand alone.

We cover them with flowers now,
With flowers and with tears;
For they are going one by one,
Adown the mist of years.

Your comrades join the higher ranks,
Someone, some day will go,
And Blue and Gray will never more
March in the ranks below.

Someone will know his comrades gone,
And he the last to go,
As one by one the Blue and Gray
Will fall before the foe.

And with the nation's banner draped
About his form at rest,
Someone will join the ranks upon
The hilltops of the blessed.

Refrain.

Someone some day will stand alone,
Will it be Blue or Gray?
Someone, some day will be the last one
Gently laid away.

ERMINA STRAY.

E W Keith
1417 E 60, St

THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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RESTITUTION OF ALL THINGS.

(Continued.)

Condition of the Restored.

THE condition of the restored has been partly anticipated, but may require more attention. The key text on this topic also is 1. Cor. xv. 22: "As *in Adam* all die, even so *in Christ* shall all be made alive." They not only died, but they died "in Adam;" and they are not only to be made alive, but they are to be made alive "in Christ." To be "in Adam" evidently means to be a partaker of his nature; and so to be made alive "in Christ" means to be made a partaker of His nature. We have seen that in Bible usage more than has been lost may be included in restoration. If the dead live again, they are restored, though their condition may be better than it was before. This was illustrated in our Lord Himself,—the Head of the race. He said: "I am he that liveth, and was dead."—Rev. i. 18. This was personal restoration; but his condition was higher than before. Before his death he had the nature of the earthly man, and was therefore mortal, or he could not have died; but when restored, he was immortal, and hence the statement: "I am alive for evermore."

Of course, man's condition when restored depends on God's purpose; but we believe that purpose was revealed in the death and resurrection of Christ. As a man he lost in death the old Adam condition—mortality; and being quickened by the Spirit (Rom. viii. 11; 1. Peter iii. 18), He "abolished death, and brought life and immortality to light." — 2. Tim. i. 10. This was the gospel plan in one grand act — death is destroyed, immortality is secured. The resurrection of Christ explains what is meant by the statement: "There shall be no more death." This will be when his resurrection power shall be applied to all mankind. This is what the prophet calls being "redeemed from the power of the grave." Sheol, hades—the death state—shall be no more. It is the gospel that Christ destroyed sin by his death (Rom. vi. 10), and as we have seen, abolished death by his resurrection; and when it is ap-

plied, "There shall be no more curse." Sin and death shall be no more.

In John xii. 31–33, we see that our Lord himself gave his death and resurrection this broad application. Because he represented the world, and had the sin of the world laid on him (Isa. liii. 6; 2. Cor. v. 21; John i. 29; 1. John ii. 2), and because "the wages of sin is death," he, because of his own experience, could say: "Now is the judgment of this world." Because, by taking our nature, he was made sin for us (Rom. viii. 3; 2. Cor. v. 21); and died to sin (Rom. vi. 7, 10); and because it is his mission to "destroy the works of the devil,"—sin and death—(1. John iii. 8), he could well say of that grand act—his own resurrection: "Now shall the prince of this world be cast out." What a victory it was! And that what he did included all, and will be applied to all, is shown in his word: "And I, if I be lifted up from [out of] the earth, will draw all men unto me."

His being lifted up on the Roman cross was the typical act, (his earth life and death being the filling full of the law and the typical dispensation), and none were drawn to him there. The blessed gospel fact is that he died out of sin and earthly conditions, and was therefore highly exalted (lifted up), and has promised to draw all to his own condition.—See also Phil. ii. 9–11. In our Lord's victory and exaltation we have the key of hope for mankind.

The mission of Christ for the race, as we see it, is not merely to bring them to what they lost in Adam, as many think, but to make them alive in Himself, which includes the impartation of his own divine nature, character and immortality. The object is to save man by transplanting him from the animal state to the spiritual; and the gospel is that the race was thus carried over and up in the Person of Christ. This contrast between the old and the new conditions of man is in harmony with the relation of the natural and the spiritual in all God's plan. It is true of the two Adams—the two Heads—and therefore will be carried out in the race as produced by them, each on his own plane. "The first Adam was made a living soul; the last Adam was made a quickening Spirit."—1. Cor. xv. 45. In the following verses the same contrast is applied to all mankind.

In Christ there was, and therefore in each other person in his order, there is, for a time, the union of the two natures, and hence the warfare (Rom. vii.) and the necessity of overcoming the lower nature. And the form (or spiritual body) of the higher nature follows the overcoming process.—1. Cor. xv. 42–44. Christ overcame in our behalf, and we too must overcome, not by our own power, but by the Spirit received through him.—Rom. viii. 13; Rev. iii. 21. There is this great difference between us and Christ Jesus: we must be "begotten by the word of truth," while He *is* the Truth. As we were all created in him (Col. i. 15, 16, R. V.), he was and always must be "the *only* begotten [the all-inclusive] Son of God." He is our Life-Giver; all that we have or can have comes from God through Him who is "the Way, the Truth and the Life."

We see no Bible evidence that the first Adam had immortality. And, like himself, all his posterity are mortal. God's revealed plan (which does not change) is to give the higher life (which is deathless) through the Second Adam: and only when man puts on Christ by the resurrection is he said to be immortal.—1. Cor. xv. 53, 54. We think it cannot be proved that Adam, or anyone else, ever was or will be "incorruptible," and yet not "immortal." The word incorruptible might be applied to inanimate things, and in that case would not mean immortal. But if a living person is incorruptible, he must be immortal—deathless. That Adam died is proof that he could be corrupted, and that is what corruptible means. And that he had to be sustained by the typical tree of life shows that he had not the life-sustaining power in himself. Mortal man was dependent on that tree, which doubtless was a type of Christ (as the natural represents the spiritual), and when men attain the perfect resurrection life, they will no longer need preserving, but will be deathless. Of such Jesus said: "Neither can they die any more."—Luke xx. 36. After all that some have said about it, there is no real evidence that any will die after being made alive in Christ.

By a careful examination of 1. Corinthians xv. we are convinced that Paul applies the same law of resurrection to all mankind, "every man in his own order," that was first seen in the Lord Jesus. Not that any others will ever have the same degree of *glory* as He, but all will have his nature and deathlessness. Paul mentions three degrees of glory,—of the sun, moon and stars, and the last have variety,—but all are heavenly bodies.

After shewing the universality and order of the resurrection, Paul deals with its nature. He asks: "*How* are the dead [an expression that includes *all* the dead] raised up, and with what body do they come?" (This implies that it would not necessarily be the same body.) Then after speaking of the degrees of glory of the heavenly bodies, as above, he says: "So also is the resurrection of the dead,"—all. This agrees with our Lord's own method of speaking: "Now that the dead [all, including these unbelieving Sadducees] are [to be] raised up." He shows it to be to a deathless condition, like the angels. "All live unto him."—Luke xx. 35–38.

In answering the question: "*How* are the dead raised?" Paul gives what we have mentioned concerning the two Adams, and then makes the contrast: on the side of the first Adam, "corruption," "dishonor," "weakness," "a natural body;" and on the side of the Second Adam, "incorruption," "glory," "power," "a spiritual body." As neither our Lord nor Paul has made any exceptions to this plan of resurrection, we cannot accept the teaching of some that the race (with a few exceptions) are to be raised in the natural state, and that many will die again, hopelessly. Why do they overlook the fact that "every man" is to be made alive, not in Adam, but in Christ, and that He is "the firstfruits" of "every man," as well as of them "that are Christ's at his coming?"

In Romans v. Paul speaks of both classes, those "justified by faith," who "have *now* received the atonement," (Vs. 1–11), and "the many," the "all men," who "shall be made righteous."—Vs. 15–19. Read it carefully. The righteousness and the life through Christ are as universal as the sin and death through Adam. The difference between the two classes is that the believers are freed from condemnation now when they accept the gospel and begin to obey the Lord (Rom. vi. 17), while the rest remain under condemnation until they "hear the voice of the Son of God," and come forth to judgment, which we are assured shall be unto victory.—Matt. xii. 20. Those who accept Christ now are the firstfruits, and the rest are the later fruit.

The value of baptism—the symbol, or "form of doctrine,"—is drawn from the reality of which it is a symbol. He that rises is justified, whether it be in the form (obeyed in spirit) or the reality, because Christ "rose for our justification." Hence to suppose that men who pass into hades,—the death state,—will rise again as enemies is not consistent. That they come out of the prison is proof that they are justified. Resurrection is the evidence of redemption. That the destruction of death is the destruction of the "last enemy" is proof that the liberated ones are no longer enemies; and there can be no destruction of enemies after "the last enemy" is destroyed.

That they are not enemies when awakened to judgment, does not prove that they are then perfect, or that they will in that moment of justification be made perfect with spiritual bodies. The waking is only the beginning of the judgment and resurrection process, but the birth in a spiritual body is the climax. The believers now are not enemies, though far from perfect, but sons and daughters, and are dealt with and chastised accordingly.—Heb. xii. 5–10. So will it be in the final judgment of the dead. The judgment shall be unto victory; and the reward of works, and all needed discipline, shall have reference to that victory.

Among those who believe that in the final resurrection state all will have spiritual and immortal bodies (although differing in degree of glory, like the sun, moon and stars), there is a difference of opinion as to whether the dead of the nations will or will not be restored and judged in natural or earthly bodies. Much depends on what they think of the nature of man. Some think they *must* have natural bodies (the old body restored), if they exist at all to be judged before they have spiritual bodies. They think the body, living or dead, is the whole man, and therefore they cannot think of anyone being wakened from the death-sleep to consciousness, and to judgment, without a body. They speak of man going out of existence at death, and as coming into existence again at the resurrection of the same body that died, or of a new one just like it.

Others think that man's identity is not in the body, but in the spirit. Jesus, in his conversation with Nicodemus, shows that man's spirit, not the flesh, is the subject of the regeneration.—John iii. 6. God is

not said to be the Father of our flesh, but of our spirit.—Heb. xii. 9. And Paul says: "The Spirit [of God] bears witness with our spirit," not the earthly form.—Rom. viii. 16. It seems that the quickened spirit must be the "inner man," of which Paul speaks. It appears clear that if people go out of existence at death, they do not sleep. Does anyone think that a dead body (even if it be destroyed by decay or by fire) is asleep? Is not sleep one of the conditions of that which exists? And if it is possible to be asleep without a body, is it unreasonable to think that (if the Lord wills it so) it is possible to be awake without a body—that is, in a "naked" or "unclothed" condition.—See 2. Cor. v. 2–4, and context. Paul here speaks of three conditions: (1) clothed with the mortal body; (2) unclothed, or naked; and (3) clothed with a new body, or house from heaven. The "unclothed" condition appears to be the intermediate state, and of it "death" and "sleep" in the Bible appear to be used interchangeably. Some of us believe that the "living" nations are to be judged in their natural bodies, just as Christians are in the gospel age (1. Pet. iv. 17), but that the "dead" are to be judged in the "unclothed" state, being awakened from sleep for that purpose; and that the judgment process is the resurrection process—as the judgment is to be unto victory.—Matt. xii. 20.

Some think the judgment of the dead must be after the resurrection; but if they are first made alive in Christ (and have spiritual and immortal bodies), and then judged, how could that be the judgment of the dead? and how could such a judgment be unto victory? If it be urged that men cannot be judged in the intermediate state, on the ground that "the dead know not anything," we would say that though sleep is a state of unconsciousness, and this is the normal state of the dead, it is only so till the Lord sees fit to wake them. And surely no thoughtful person will claim that a dead (or destroyed) physical body is asleep and can hear. It seems evident that only that can be awakened which is capable of hearing "the voice of the Son of God."

In harmony with what has been said, it seems that the case of "the spirits in prison," and the gospel "preached also to the dead," (1. Pet. iii. 18–20 and iv. 5, 6), is used to illustrate the Lord's method in the judgment of the dead. We know there are several methods of explaining this passage so as to harmonize it with the idea that they must be raised before they could be judged, or to prevent the impression that there is salvation in Christ even for those who died in the dark. But the passage seems so plain that it needs no explaining. It is a blessed fact given as the key of hope for all the dead nations, based on the resurrection of Christ. After saying that Christ will judge both the living and the dead, the apostle adds: "For this cause was the gospel preached also to them that are dead," (and mark the purpose), "that they might be judged according to [or on the same principle as] men in the flesh, but live according to God in the spirit." This is clearly a case of judging

men not in the flesh; the means of the judgment is the word—the gospel; and the purpose is the same as when men in the flesh are judged. It appears most evident that what needs judging down is the sinful *nature*—the enmity—which inheres in the unregenerate *spirit*, and not in the material body.

In view of the principle involved, and the above-mentioned illustration, it appears improbable that anyone need or will be brought back in the earthly body to be judged. That there are passages in the prophecies which, if taken literally, seem to foretell physical resurrection, is true (and if that is the Lord's way, he will use it); but it appears that in the typical ages such language was used to represent the spiritual resurrection work of Christ, rather than to express the literal truth. Spiritual things can only be expressed by earthly imagery until the minds of the learners are enlightened by the Spirit of the Truth. Then they can see through the figure to the spiritual reality. This is in harmony with our Lord's method—teaching and acting by parables. Even his miracles were parables, illustrating and foreshowing "greater works" than he did. It is worthy of notice that Paul, the only Bible writer who explains the resurrection (after the Holy Spirit had come), gives no hint of a natural or physical resurrection. "It is sown a natural body; it is raised a spiritual body." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

Even if it could be proved that the dead of the world of men are to be brought back in the natural or earthly body, that would not be their final state; that would only be like the raising of Lazarus and a few others—making them alive again in Adam, still subject to death; and let us not forget that all shall be made alive in Christ. Man's destiny is not earthly. Man gains much more in Christ than he lost in Adam.

This view of men being awakened to judgment, and that the judgment is the way to the victory of righteousness and life, makes being "raised a spiritual body" inseparable from personal holiness, and the co-operative action of God and men. Immortality and sin are utterly incompatible. Immortality and righteousness are inseparable. This principle is suggested by the words of Psalm xvii. 15: "I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." We are told that "Every eye shall see him;" and yet "Without holiness no man shall see the Lord." By the process of Christ's judgment all shall be made holy and immortal. No mere natural eye shall ever see him. "We shall be like him, for we shall see him as he is." Those who see these Bible facts and principles can not believe what many are being taught, that men can die again and be hopelessly lost, after being made alive in Christ and brought to the full knowledge of the truth. To know God and Christ is life eternal. —John xvii. 3. And all who know the Lord will love and obey. All shall own him Lord (Phil. ii. 11), and "No man can say that Jesus is

the Lord, but by the Holy Spirit."—1. Cor. xii. 3.

This view of the perfect success of Christ in saving the world does not lessen the importance of present work. The certainty of success is the best motive for earnest and intelligent effort. Paul, after showing the grand outcome of Christ's work, his victory over all enemies, including death, the last enemy, says: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1. Cor. xv. 58.

Losing the false idea of the danger of hopeless punishment may lessen slavish fear and a certain kind of zeal; but there is reason enough for fear in the true idea of punishment, and a good reason for being a Christian on its own merits. No one ought to turn to the Lord merely to escape punishment, but because he is our loving Father and deserves our best service, and that we may become like him. And besides the importance of being saved from sin ourselves, there is the fact, which appeals to the best element in benevolent hearts, that those who become Christians now are the firstfruits unto the Lord, and will share with him in his work of restoring the race. This will be entering into the joy of the Lord.

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NOTES ON SUNDAY-SCHOOL LESSONS.

(We Omit the Review Lesson for June 25.)

Isaiah's Prophecy Concerning Sennacherib.—Isa. xxxvii. 21-36.

(Lesson for July 2.)

GOLDEN TEXT.—"God is our refuge and strength, a very present help in trouble."—Psalm xlvi. 1.

INTRODUCTION.—When Sennacherib became king of Assyria, there was a general revolt of the vassal princes of the empire; and Hezekiah, king of Judah, also revolted.—2. Kings xviii. 7. The king of Assyria swept over the land with an immense army, crushing all resistance. Our lesson is designed to show that Judah was delivered from her enemies at this time in answer to prayer.

In Hezekiah's fourteenth year Sennacherib came against Judah, and took her fenced cities. Hezekiah tried to buy off the invaders with silver and gold, and for this purpose stripped the temple doors and spoiled his palace.—2. Kings xviii. 13-16.

As spokesman for the king of Assyria, Rabshakeh brought a defiant and blasphemous message to Judah. He urged them not to believe Hezekiah, nor to believe that their God could or would save them from the king of Assyria. To this message they made no reply.—xviii. 17-37.

When Hezekiah heard the message, he humbled himself and went into the house of the Lord, and prayed. He also sent his servants to Isaiah and requested him to pray for the remnant of Judah, and Isaiah sent back a comforting message. Then the king of Assyria sent a blasphemous letter to Hezekiah, defying the God of Israel. Hezekiah again went into the house of the Lord, and prayed for deliverance from the defiant king.—See Isaiah xxxvii. 1-20.

I. THE PRAYER ANSWERED.—Vs. 21-31. The assurance of an answer came to Isaiah, and through him to

(*Continued on page 185.*)

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EDITOR'S APPOINTMENTS

Battle Creek, June 18, 2:30 p. m., 32 South Jefferson Ave.

Union Church on Town line, about three miles south-east of Peck, Friday, June 23, at 7:30 p. m.

Peck, Mich., June 24, at 7:30 p. m. and on June 25, at 10:00 a. m.

Yale, Mich., June 25, at 3:00 and 7:30 p.m.

Detroit, Mich., July 2. All the Detroit friends are invited to the Odd Fellows' Temple, 129–131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 183.*)

Hezekiah. That prayer was in harmony with God's purpose. Its answer would honor His name, and thwart the blasphemous king. "The virgin daughter of Zion" was taught to despise and laugh to scorn the threats of the wicked king. And he was to know that it was useless to defy the living God. Horses, chariots and armies are nothing when opposed to the divine purpose.

Sennacherib's whole scheme is here reviewed, and the reason given why he had succeeded, and why he would now fail. Because of his rage the Lord would now put a hook in his nose; he would be like a wild animal led by the nose—a vivid picture of the divine power and method. He thought he could do as he pleased, but the Lord could use him or set him aside at his will.

The "sign" of verse 30 was for Hezekiah. For two years the ordinary method of support would be suspended, because of the presence of the Assyrians, but in the third year it would be restored. Judah—or the remnant—would be preserved, taking root downward and bearing fruit upward—a reasonable measure of prosperity. If verse 32 was fulfilled then, it seems also to be a prophecy of a later and greater fulfillment.

II. THE ENEMY DESTROYED.—Vs. 33–36. What a complete subversion of the Assyrian plan! The king should not come into Jerusalem, nor shoot an arrow there, nor cast a bank against it, but should go back as he came. The Lord would defend the city, not because the people deserved it, but for his own name's sake, and for his servant David's sake—a type of Christ. Then the angel of the Lord smote of the Assyrians 185,000, and in the morning they were dead. It makes no difference whether the angel used a storm, or a pestilence, or simply took their breath away. Those who know God's plan will be glad that that host did not drop into endless suffering.

The king and his remaining forces retired, and though he lived and fought for years, he never came again into Palestine. Doubtless he was afraid of the God of Israel. He was finally killed by two of his own sons, and another son reigned in his stead.

The Suffering Servant of Jehovah.—Isa. lii. 13 to liii. 12.

(Lesson for July 9.)

GOLDEN TEXT.—"The Lord hath laid on him the iniquity of us all."—Isa. liii. 6.

INTRODUCTION.—In Isaiah lii. we probably have the blending of type and antitype, where language, apparently applied to the type, is too great to have been fulfilled there, and must refer to the antitype. The deliverance of the Jews from Babylon, through Cyrus, foregleams a greater deliverance through Christ. The language of verse 1 is too strong to have been fulfilled in the past. A greater desolation was to come on Israel because of the rejection of Christ, and their greater restoration is to follow.

The New Testament shows that as Israel was in bondage to and delivered from literal Babylon, so the Church has been in bondage to mystic Babylon, and is to be delivered therefrom. In view of this, the prophet might well use the language of verses 7–10. The message includes the complete restoration of Jerusalem, and its world-wide effect, when "all flesh shall see the salvation of God."

I. CHRIST'S COMING TRIUMPH.—lii. 13–15. These verses seem to foretell the glory and success of Christ, in contrast with his humiliation and suffering spoken of later. He shall be highly exalted and prosper in his reign. This agrees with Philippians ii. 9–11. Because he humbled himself he is highly exalted, and shall have perfect success.

Verse 14 refers to his humiliation,

and ignominious treatment, at which in view of his manner of life and his power, many were astonished. But when the kings and the nations shall learn the truth, and see his glory, they shall be "startled," (not "sprinkled." See R. V. margin). They will be more astonished than before, and be silent with reverence, when they consider the truth that they did not know before. (See Rev. xxi. 24.)

II. CHRIST'S HUMILIATION AND REJECTION.—liii. 1-3. How very few received the prophet's message concerning the Messiah and to how very few was "the arm of the Lord" revealed! That "arm," the revelation of His strength,—was stretched out to destroy sin and save the people. He came to his own,—to reveal the love, mercy and saving power of the Father,—but they received him not.—John i. 11. The majority—because of the leaders—the rich and learned—despised and rejected him. The reason is here given: He was like a "tender plant,"—slender and apparently insignificant from their point of view. They looked for a fighting, worldly king. He was as "a root out of dry ground," perhaps referring to the peculiar circumstances of his birth, the obscure family, and the despised town in which he was raised. He had "no form or comeliness,"—not referring to his personal appearance as a man, but to his lack of the things that attract the proud and worldly. He was "a man of sorrows, and acquainted with grief." He was the familiar friend of the poor, the sick, and even those socially despised,—so different from the world's mighty ones. Is it any wonder that he was rejected by the proud and self-righteous? They had no thought of a suffering Messiah, but one in touch with their selfish ideas and earthly glory. "Had they known him, they would not have crucified the Lord of glory."—1. Cor. ii. 8. On the cross he prayed: "Father, forgive them; for they know not what they do."

III. THE RECONCILING SACRIFICE.—Vs. 4-6. Here we see human need and God's merciful and ample provision for it. His sacrifice was for our sins, but his persecutors thought he was suffering just what he deserved. Many think this teaches the doctrine of substitution. In Matthew viii. 17 verse 4 is applied to the loving sympathy with which he healed the sick. Being the "Head of every man," he bore the sins of the world, and suffered on account of them, but not instead of either men or their sins. In order to see the fullness of the atoning sacrifice, it is necessary to see the oneness of Christ and the race; that they were all created in him and by him (Col. i. 16); that they died died and rose in him (2. Cor. v. 14, 15); that his death secured their death to sin—their reconciliation (Rom. v. 10; vi. 10); and that his rising secured their deliverance from the curse of the law. Thus we may see that the iniquity of all was laid on him, that he destroyed it, and that we are healed by his stripes. "God was in Christ [not to be reconciled to the world, but] reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19. All personal salvation is by the application in man (by the Spirit of God) of the principle involved in the dying and rising of Christ.—Rom. vi. 10, 11.

IV. CHRIST'S HUMILITY.—Vs. 7-9. Though oppressed and afflicted, he humbly submitted, and was silent, like a sheep led to be sheared, or a lamb to be slain. He was taken away by oppression and false judgment, and but few of his generation—his nation—knew that he was cut for them to whom the stroke was due.—See R. V. He was reckoned among the wicked in his death, being crucified between two thieves; and a rich man begged his body, and placed him in his own new tomb, because of his real, sinless life.

V. GOD'S VICTORIOUS PURPOSE.—Vs. 10-12. Though he had done no

violence, and had no personal sin, "Yet it pleased Jehovah to bruise him." The solution of the mystery of the suffering of the Innocent One on account of the sins of the world, lies in the fact that God saw it was the only way to destroy their sin and yet save them. "He hath put him to grief," in order to bring him in touch with suffering humanity. The whole plan—the suffering, death and resurrection of Christ, the destruction of sin, the regeneration of sinners and the final perfect success of Christ, —is seen in these verses. Because he humbled himself, and made his soul (himself) an offering for sin, he sees his seed—the fruit of his labor; he prolongs his life, is highly exalted, and the Lord's work is carried on by him to perfect success. "He shall see of the travail of his soul, and shall be satisfied." (See Phil. ii. 5–11.) He could not be satisfied with less than were created in him and redeemed by him; and we know that "by the grace of God he tasted death for every man,"—"gave himself a ransom for all." The truth is repeated. His victory is to be equal to his suffering and sacrifice. Because of his humiliation he conquers, and becomes the King of the world; and the New Testament shows that the overcomers shall share with him in his glory and power.—Rev. ii. 26, 27; iii. 21.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

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IN AND THROUGH CHRIST.

WE would here call attention to two things that are clearly revealed in the New Testament: (1) that "God will have all men to be saved," (1. Tim. ii.4), and (2) that this salvation is secured to all *in* and *through* our Lord Jesus Christ. The first is very familiar to all our readers and many others. The second is not as well known, and we would emphasize it—the relation of Christ to the salvation of men.

The Bible plainly teaches that salvation is *of God*, and that it is *through Christ*; yet many believe that God will save mankind, who do not see that Christ is "the way, the truth and the life," and that no one can come to the Father except by him.—John xiv. 6. He is the Mediator, and is the Father's way to us, as well as our way to the Father.

Some are inclined to make much of the distinction between "Jesus" and "Christ," almost as if they were two Persons. Jesus means Saviour, and is the proper name of the Son of Mary. Christ means anointed. But both names are applied to the same Person. Sometimes they are used separately, and sometimes together. "Thou shalt call his name Jesus [Saviour], for he shall save his people from their sins." Matt. i. 21. "Christ died for us," (Rom. v. 8), "for our sins," (1. Cor. xv. 3); and in Rev. xxii. 16, he said: "I, Jesus, * * am the root and the offspring of David, etc." In Rev. i. 18, he said: "I am he that liveth, and was dead; and, behold, I am alive for evermore." These Scriptures show that the names Jesus and Christ are used interchangeably, and sometimes they are used together.

It is well that the Risen One did not condemn doubting Thomas, and that he is ever the same. But he would say now as of old; "Ye believe in God, be-

lieve also in me," and, "I am the way, etc."—John xiv. 1, 6. The Father spoke and acted through the Son, and we come to the Father *in the name* of the Son.—Vs. 10–14. It is not that Jesus was a good man, a voluntary sacrifice, and an Example of loyalty and of God's power to save him and others; but He is revealed as the manifestation of the Father, and the Second Adam, the Head, the Unit of the whole, and "The Lamb of God, which taketh away the sin of the world."—John i. 29. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19.

The unique character of Christ Jesus and his work is made very prominent in the New Testament. The only way that he can be made to appear simply as one of many,—a good man, the Way Shower, saved in the same way that all others may be saved, but not himself the Saviour of mankind,—is to ignore the apostolic record. It is by God's grace that we are freely justified, but it is through the redemption in Christ Jesus.—Rom. iii. 24. "Being justified, by faith we have peace with God," but it is through Christ, by whom we have access.—Rom. v. 1, 2. Reconciled by his death, and saved by his life!—Ver. 10. That righteousness comes to us through Jesus Christ, see Vs. 18–21. Eternal life is the gift of God, but it is through Jesus Christ.—Rom. vi. 23. Deliverance is through him.—vii. 24, 25. See viii. 2–4; x. 4; xiv. 9. All such Scriptures show why the gospel is called "the gospel of Christ."—Rom. i. 16.

The truth we are considering is clearly stated by Paul when he said: "But *of* him are ye *in* Christ Jesus, who *of* God is made unto *us* wisdom, righteousness, sanctification and redemption."—1. Cor. i. 30. All our wants are supplied out of God's fullness, but that fullness is found in Christ.—Col. i. 19; ii. 9. He is the only Foundation.—1. Cor. iii. 11. If he were not the only One in whom God's fullness could be found, others might do for a Foundation as well as he.

Paul makes the same truth clear when he speaks of the Father as the One *of* whom are all things, and of the Lord Jesus as the One *by* whom are all things.—1. Cor. viii. 5, 6. It is God who creates and saves, but it is all through Christ.—John i. 3, 10; Col. i. 15, 17.

In 1. Cor. xv. the resurrection of Christ is given as the key of hope for the resurrection of all. Paul does not simply, as some say, affirm that all shall be raised, and that Jesus was raised first as a sample; but he shows that the resurrection of all is the result of the resurrection of Christ, just as the death of all is the result of the death of Adam. See verses 21, 22: "For since by man came death, by man came also the resurrection of the dead. For as in Adam *all* die, even so in Christ shall *all* be made alive."

"The Head of every man is Christ," (1. Cor. xi. 3), and, "He by the grace of God tasted death for every man."—Heb. ii. 9. It is on this principle of the Headship of Christ that God gives righteousness and immortality to all, even as He gave all the animal nature and all pertaining to it through Adam. He was the seed for the race on the natural plane, and Christ is the Seed for the spiritual.

We do not say that the blessing of God's Spirit, imparted through Christ, is not received by any who do not realize that He is the only Channel through which it comes. Many natural blessings are received and enjoyed without understanding God's way of giving them; and the same is no doubt true of spiritual blessings. It would be sad for us all if the Lord never blessed us in our imperfect knowledge.

But, whether to babes or those more advanced, all comes through Jesus

Christ; and it is as consistent to hold to Him as the Way of God's approach to man to save him, as to hold to the fact that God's way of giving a natural crop is through a seed. Those who can see the divine fullness of Christ have a sure hope for all mankind that nothing can shake. As surely as Christ died and lives, so surely all for whom he died shall live also. This is as sure as that he was delivered for our offences, and raised for our justification, (Rom. iv. 25), and that he was the propitiation for our sins, and not for ours only, but also for the sins of the whole world.—1. John ii. 2.

Some can see this oneness of the *church* with Christ, and that therefore he was the propitiation for their sins, who cannot see the same fullness when it is applied to "the whole world." They (believers) are said to be blessed of God with all spiritual blessings in Christ. They are chosen in him, and have redemption in him.—Eph. i. 2, 4, 7. But the object of their calling is that the world may be blessed. This is "the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one *all things* in Christ."—Vs. 9, 10. And all this is according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.—Vs. 19, 20. This shows that his resurrection is the key of hope for all mankind.—Rev. i. 18.

The same truth is seen in chapter ii: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, [Then God must love sinners, and they must have been in Christ], and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: [Now see the object of thus dealing with the church; and that it extends beyond their exaltation.] That in the *ages to come* [the millennium and the perfect day] he might shew the *exceeding* riches of his grace."—Vs. 4–7. What he has done for the few is a foregleam of what he will do for all. What was wrought in Christ is the ground and assurance of the salvation of all. See Phil. iii. 21: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working [in Christ, when he was raised] whereby he is able even to subdue *all* things unto himself."

From these and similar Scriptures it is seen that God's plan was wrought out in seed form in Christ when he died and rose. He being the Seed for the whole crop, what was done *in* him was for all, and is the assurance of its being done *by* him *in* all in due time. It was first done *in* him, and its practical application is done *through* him—he being the channel through which the enlightening and saving Spirit comes to mankind.

We honor the Father as the Fountain *from* which all needed blessings come, and Christ as the Way *by* which they come—as the All-inclusive One *in* and *through* whom the Father secures and applies his own saving grace and power to all. In this was manifested the love of *God* toward us, because he sent his only begotten [and all-inclusive] Son into the world that we might live *through him*. Herein is love, not that we loved God [or desired to come to him], but that he loved us, and sent his Son to be the propitiation for our sins. * * Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. "And we have seen and do testify that the Father sent the Son to be the Saviour of the *world*."—1. John iv. 9–14.

☞Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

EXTRACTS FROM LETTERS.

Mrs. Azubah A. Niper.

BRO. PATON.—It is sad for me to write you of the death of our dear loving mother, Mrs. Azubah A. Niper. She died April 8, 1911. Age 69 years, 5 months and 25 days. She had a paralytic stroke, and lived only about 26 hours. I cannot tell you how sad we are. She was so dear to her children, and all who knew her loved her. We miss her dear face, and the letters she wrote every week. She always said it was not right to mourn over the dear ones taken away from us, but we cannot help weeping over the loss of such a mother. But it is a comfort to know that she is at rest.

She loved to read THE WORLD'S HOPE. She always said she got much good out of the papers.—Mrs. Ab Pussel, Oxford, N. J.

Love the Hope.

DEAR BRO. PATON:—At the request of my husband, I write you a few lines. He has been very sick in bed for two months. He has been in very poor health with rheumatism for a good many years, and has been a great sufferer; and the last of February he was taken with lagrippe, and he does not seem to rally from the disease. He is nearly eighty-two years old, and he says he shall be like Job, when the Lord calls he will answer. He wishes me to tell Bro. Paton that he has been very kind in sending us the HOPE. We both love its teaching; but it is asking too much to have you send it any longer. I was reading to him about the Trumpets in the HOPE, and he says Bro. Paton has the truth. His hope is good. He has been a great reader of God's word; and in 1873 was a firm believer in the coming of the King. And he now believes that the Jews will go back to their home in Palestine, and that God will save all in his time. He says: "God bless you, and all his dear children; and pray for us in our affliction."

"A few more suns shall set
O'er these dark hills of time,
And we shall be where suns are not—
A far serener clime."

Yours in love and faith, Mr. and Mrs. H. R., Stockton Springs, Me.

Abundant Peace and Joy.

DEAR BROTHER:—As you printed the message God put on my heart and mind, I now wish to speak of the inspiration I received this morning as I studied my Sabbath School lesson about Jonah. It was that I saw God's plan in *all* things from creation. Though I had believed this for a number of years, getting some light during the years I received the W. T., and still more since I have received the HOPE, I seemed to get still more this morning, and had a feast on my bed between five and six o'clock and at the close of the lesson, I had abundant peace and joy in the Holy Ghost (or Spirit, as some render it). And if more who have been bound, lo, these many years, would be willing without prejudice to see God's plan, how much more they would love God and his plan and will, and long for the day to come when all shall know him from the least to the greatest.

I wish now to ask a question on this lesson of Jonah. The word says God is not a respecter of persons, and does not change. Then is this a mistranslation? This lesson seems to teach that he changed his mind. See Jonah iii. 10: "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." While this does not weaken my faith in God, it has done so with others.—Yours in the faith, C. H. P., Auburn, Me.

(See answer to question 21 in the HOPE of April 1st. God did not change; it was the people that changed; and to them it was practically as if God had

changed. He always forgives those who repent. He would have to change if he did not forgive.—EDITOR.)

Words of Approval.

DEAR BRO. PATON:—The bound volume of THE WORLD'S HOPE for 1910 is received. Thank you. I need not tell you that among the periodicals that are doing a good work, I still regard the HOPE as the foremost messenger of light. I have lately been re-reading THE PERFECT DAY. Of all the works of exegesis I know, there is to me no other at once so simple, so lucid and so profound.—Cordially yours, G. E. C., City Point, Fla.

TRUTH WITH TWO SIDES.

ONE phase of many truths is on the surface, and another phase is deeper, and not so easily grasped. The two are related to each other and harmonious, though some would think there is a contradiction. In thinking of this subject, the query is suggested: Why were Peter and John paired in their work?—Acts iii. 1. In some respects they were opposites. They were like the phases of truth mentioned. Peter was like the letter of the word, which is on the surface, and heard first. John was deeper, less obtrusive, nearer to the heart of our Lord. When Peter talked, John seems to have kept quiet.

When the lame man was healed, and the two apostles were brought before the council, Peter took no credit to himself for the healing, but attributed all to "the name of Jesus Christ of Nazareth, whom ye crucified, whom GOD raised from the dead."—Acts iv. 10. Yes, he said GOD raised him. That was true, as only Divine Power could raise anyone from death. But, would John have said that GOD raised him? Did he not attribute the resurrection power to Jesus Himself?—or, as recorded by John, Jesus claimed it for Himself. He said: "Destroy this temple, and in three days *I* will raise it up, * * and he spake of the temple of *his body*."—John ii. 19-21. This is true both of his own person and of his body, the Church. He said: "I will raise it up at the last [the seventh] day."—John vi. 40-44. Jesus Himself was raised in the third ordinary day, and His Body, the Church, is raised in the third thousand year day. The last day is the seventh from Adam and the third from Christ. But, is not the fact that he had power to raise Himself the only security that he is able to raise the Church and the World, of which he is the Head? He did not say: "GOD will raise me and you;" but, "*I* am the resurrection and the life."

This deep and wonderful truth seems plainly taught in John x. 17, 18. He said: "*I* lay down my life that *I* might take it again. No man taketh it from me, but I lay it down *of myself*. *I have power* to lay it down, and *I have power* to take it again. This commandment have *I* received of my Father." Could words be plainer? Can we harmonize the statements of Peter and John? Yes, if we remember that Jesus was a dual person—both human and divine. Peter spoke of him as a man; but John made his divinity prominent. The divine raised and glorified the human. All that is foretold that God would do, is fulfilled by our Lord Jesus Christ. Has our theology room for both phases of the truth?

QUESTION BOX.

Questions and short answers are solicited.

Question 30.—I understand that you believe in universal salvation. If Judas is ever to be saved, please explain how it could or would have been better for him if he had "never been born?"—Mrs. L. W. Smith.

ANSWER.—I believe all that Jesus said was true. Matthew and Mark probably record the same statement of our Lord. The word *ouk*, rendered *never* in Mark xiv. 21, in Matthew xxvi. 24, is translated simply *not*. It is not the word elsewhere rendered never. Young's Concordance gives it as a simple negative—*not*. Rotherham, the Emphatic Diaglott and the Revised Version translate it "had *not* been born" in both passages.

The translators may have used the word "never" in Mark to strengthen the common idea of endless suffering; but it is not certain that even "never" must include the endless future. Young defines it "not to the age;" and it is sometimes used in reference only to the past. I think our Lord used the Greek word "ouk" in this sense. Not to exist is better than a life of sin. If Judas had not been born, he would not have suffered the woe of the betrayer.

Jesus did not say that it would have been good for Judas if he never would have been born. It has been so interpreted to support the idea of endless suffering or death. Who now can believe, as was formerly taught by many, that God, forcordained Judas to his work, and then to endless punishment for doing it?

As Jesus did not *say* that it would have been better for Judas never to have an existence at all, why interpret his words so as to conflict with the many Scriptures that teach that all will finally be saved from sin and death? As there is to be no more pain, pain can not be endless; and as death is to be swallowed up of victory, death can not be endless. Then Judas, and all others, must sometime live (being made alive in Christ) without danger of death, and be free from pain. "There shall be no more curse." "The former things shall have passed away."

Why should Judah be regarded as so much worse than other people? His sin was great, but it does not seem to have been even the sin against the Holy Spirit, which we are told had not yet been given. He loved money, and thought to increase the amount in the treasury. He did it by false means. He ran a great risk. He gambled for church purposes. Many are now doing this. Judas evidently thought the Lord would escape; for when He was condemned, he repented, returned the money, and confessed his sin. This shows that he was not wholly bad. May not Judas be a type of many who honor the Lord with their *lips*, while their hearts are far from right—set on making money?—J. H. P.

Question 31.—What is meant by Paul's three days' blindness?—R. H. List.

Question 32.—In what sense are serpents wise?—R. H. List.

POWER FROM THE JORDAN.

A PLAN for supplying the whole of Palestine with electricity for lighting, heating and cooking purposes is being entered into by a French company, which has its headquarters in Paris. The power will be supplied by the falls of the Jordan, between the Waters of Merom and the Lake of Galilee, where the river descends 70 feet. A generating plant will be erected on the west bank of the river, and will be connected with all the chief towns of the country. Some $1,000,000 will be required for the initial expenses. It is hoped that in five years the works will be paying well.

The foregoing statement has been sent out from London, Eng., by the Associated Press. It is evidently authentic. Such intimations of the rehabilitation of Palestine have come so frequently of late that they have ceased to be startling. While men are contending that Palestine never can sustain a large population, and that the Jews never will return, God is silently bringing both to pass so rapidly that they will be completed before the sound of unbelieving doubters has ceased to be heard.—*Sel.*

R W Keith
1417 E 60, St

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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THE ATONEMENT.

Introduction.

MUCH has been said from time to time about salvation. The atonement has reference to the way and nature of salvation. The word "atonement" is used but once in the New Testament: "By whom we have now received the atonement." —Rom. v. 11. It means reconciliation, and in this form it is quite common. It is God and man made one in and through Jesus Christ. Atonement and salvation are closely related if not the same thing.

It is wrong to think of God, our Father, as in need of being reconciled to man. It is man that is estranged, and needs to be reconciled to God. God has always loved man, and sent his Son to bring man to Himself. The Son did not come to purchase the Father's love, but to manifest it. The creeds have been wrong on this subject; but many are seeing the important truth, that "God was *in* Christ, reconciling the world to Himself, not imputing their trespasses," instead of reconciling Himself to the world.—2. Cor. v. 19.

The Father's purpose concerning mankind is best seen in what He has done in the Person of Christ. He took possession of humanity to destroy its enmity (shedding its blood—its life) and so bringing man to God—giving him His life and righteousness. It was done in Christ. This is the atonement. God was manifest in man, that man might be made like God. As Christ, in his humanity, represented the world—the race of man,—the fact that the Father glorified Him becomes the assurance that this result will be wrought out in all mankind. This is the gospel. The atonement includes the destruction of the enmity and the reconciliation of the world to God.

This view does not belittle the work of Christ as the Saviour of men, but it sets aside the doctrine of substitution, and the necessity of using many familiar, unscriptural phrases, such as: "Christ appeased God's wrath;" "suffered in our room and stead;" "satisfied the demands of justice, by paying the sinner's debt;" "reconciled God to

man," "purchased the Father's love," etc. It seems strange that many who are sticklers for the literal use of the word should make such free use of these unscriptural expressions. The truth is that we were created in him (Col. i. 16, R. V.) that he took our nature, and was thus made sin for us, that he might condemn the sin, and that we might be made righteous in Him.—Rom. viii. 3; 2. Cor. v. 21. It was because of his essential oneness with the race, instead of substitution, that he died for our sins, and was raised for our justification.—Rom. iv. 25. He included us, instead of being our substitute. Substitution is artificial, while His relation to us is vital. He is the Head of every man.—1. Cor. xi. 3.

Seeing the essential oneness of Christ with mankind, it is easy to understand why he identified himself with the world, counting his judgment their judgment, and his victory over the prince of the world their victory, as in John xii. 31, 32: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from [*ek*, out of] the earth, will draw all unto myself."—R. V.

The Shedding of Blood.

THE relation of the shedding of blood to the atonement is one of vital importance, as it is written: "It is the blood that maketh atonement for the soul;" and: "Without the shedding of blood is no remission."—Lev. xvii. 11; Heb. ix. 22. This subject requires reverent thought, but we would discriminate between reverence and superstition. Some think we should not ask any questions nor use our reason on the subject of the use of the blood, but on this subject of cleansing from sin, the Lord says: "Come, let us reason together."—Isa. i. 18. It seems an important question: *How* does the blood make atonement? Merely to accept the fact does not admit of the use of reason. It is well to accept God's word, even if we cannot see the reason for what he says and does. We cannot learn anything about divine things only so far as they are revealed; but there is great satisfaction in seeing God's revealed reason for what he does.

Some who would condemn us for asking how the shedding of blood saves, are hardly consistent, because they stand by the teaching of their forefathers who studied and endeavored to explain this subject. In our effort we are following and honoring their example, though we are led, in the present light, to reject some of their conclusions. It is very easy to say that we are rejecting God's word, when we are simply rejecting their theory, or doubting the correctness of their inferences. They may disfellowship, but they cannot unchristianize. They cannot separate us from the love of Christ; and it is a matter of joy that we do not need to disfellowship them because they do not accept our view of the subject. We believe there are very many people enjoying the benefits of "The Cleansing Blood," who do not understand it, just as there are many who can digest and assimilate food, who know nothing of the philosophy of the process.

But it would do people much good to understand the law of their

being, and the conditions of health, both naturally and spiritually. Ignorance is the cause of much loose talk. This is certainly true of much that is said about the "Blood of Christ" and "Substitution." Some *say* Substitution from habit, when they do not *mean* that at all. They talk of Christ dying "in our room and stead," when they know that all have to die. They talk about Christ appeasing his Father's wrath by his sacrifice, when they know and teach that God so loved the world that he sent his Son to make the sacrifice which they assume appeased his wrath. If God's wrath had needed to be appeased, he could not, in love, have sent his Son to do that work. It is a good thing to know that the Son was sent to express the Father's unchangeable love.

Then what careless talk we often hear about the efficacy of the blood —the literal blood of the Man Christ Jesus. They talk of being baptized in his blood, sprinkled with his blood, and washed in his blood, as if it were as plentiful as water. We have all heard the familiar hymn:—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

Do they really mean that literally? Surely not. It is highly figurative. But, says one, do not the Scriptures use the same or similar expressions, and are we not right because we use Bible expressions? It is right to use Scriptural language if it be used in a Scriptural sense; but people may use Bible language, and not have the Bible idea, and hence the loose talk. It is very evident that the Scriptures do not refer the cleansing power to the literal blood.

To get light on this subject it is necessary to see that the Bible method is to use natural things to represent the spiritual. And if people will think carefully, they will see that there is a striking analogy between the natural thing used and the spiritual thing represented,—that is, between the *letter* and the *spirit* of the word. If people use the word blood in the deeper sense,—in the *spirit* of it,—it is right; but do not all thinking people know that the application of the literal blood is not possible, and if it were, could not cleanse *from* sin?

Nearly all Christians see the deeper meaning of the word in many things. When our Lord speaks of the bread of life, the living water, the rest for the weary, the eye-salve, the light of the world, and the wedding garment, all intelligent Christians apply the teaching spiritually. So when Jesus is called the Lamb of God, they do not take it literally. So also when he speaks of giving people his flesh to eat and his blood to drink. Then why apply it literally when it says of a class that they "Washed their robes, and made them white in the blood of the Lamb?"—Rev. vii. 14. Surely the blood is not more literal than the robes, the washing, and the Lamb himself.

It seems to be self-evident that, in reference to the washing away or the remission of sins, or the purifying of the heart, the blood is never literal, except in the case of types, where the cleansing itself is not real, but typical. Are we not right in saying that literal blood can never wash away sin or reconcile man to God?

The passage in Hebrew ix. 22 is often misapplied. The writer was not speaking of the blood of Christ, at all, but of the blood of the beasts sacrificed under the typical law, where all know that the remission was not real. He said: "And almost all things are by the *law* purged with blood; and without shedding of blood is no remission." Then the writer makes a contrast between the law and the gospel: "It was therefore necessary that the *patterns* of things in the heavens [that is, spiritual things], should be purified [typically] with these; but the heavenly things themselves with *better sacrifices* than these."

What is meant by the "better sacrifices?" We agree with all other Christians that they at least include the personal sacrifice of Christ Himself, as the following verses show. But we also believe that they include all the sacrifices made by all his followers, in his name, and by his Spirit working in them. This view is suggested by the plurality—"better *sacrifices*." We are told that "The blood is the life;" and it is evident that the death of the beast is a type of the death of the enmity in man. And it is a principle of universal application that "Without the shedding of blood [the lower life] there is no remission." This sacrifice is necessary in every follower of Christ, as well as in our Head.

Some, not understanding this position, think it belittles the work of the Lord Jesus, by making each man his own Saviour. But we believe that all honor belongs to the Head. No man can save himself, for no one can, in the spiritual sense, shed his own blood—destroy his own low nature, or crucify himself in the sense that he must be crucified, that the body of sin may be destroyed.—Rom. vi. 6. There must be a priest as well as a sacrifice, as seen in the law. The priest killed the beast, (type of the low nature, the enmity), by shedding its blood—its life. Christ was both divine and human, and was therefore both the Priest and the Sacrifice, and offered himself. This is true in a measure of each follower of Christ. Being a partaker of the Divine nature and Spirit, he becomes a co-worker with Christ, both priest and sacrifice, and offers himself. Through the Spirit in him, he mortifies (puts to death) the deeds of the body—the old man.—Rom. vi. 6; viii. 13. As all the sacrifices in the members of the body of Christ are made in his name, and by his Spirit, the power and the credit belong to him, and are the result of the personal sacrifice of Christ, with whom each member is a co-worker. And as Christ was the Head and Representative of all mankind, his personal sacrifice being fully accomplished by the Divine Spirit (the Priest) within him, it was the prophecy and the security of a sacrificed and therefore saved world. "Behold the Lamb of God, which taketh away the sin of the world."—John i. 29.

Oh! that all might see that life comes by death—that is, spiritual life comes by death to sin. "In that he died, he died unto sin."—Rom. vi. 10. He therefore lives unto God. And as he died for all, then all died (2. Cor. v. 14, R. V.), and therefore in due time all will live unto God. When this is understood, it is gospel at the root, at the top, and all the way through.

(To be continued.)

THE NEW JERUSALEM A SYMBOL OF GOD'S KINGDOM

THOSE who see that the church of the gospel age is the kingdom in a preparatory stage, and that the future kingdom is the perfected church, will not find it difficult to see that the New Jerusalem is the symbol of the kingdom, "set up" to rule, enlighten and bless the nations.

In the gospel age the church is not called "the bride," but "a chaste virgin" espoused to Christ.—2. Cor. xi. 2. She has not seen him, but she loves him (1. Pet. i. 8) and waits for his coming.—Matt. xxv. 1; John xiv. 1-3; 1. Thess. i. 9, 10. The marriage of the Lamb is not due till he comes, and receives the waiting ones to himself; and they are not called the bride till the marriage. The work of the Spirit in this age is to call out and prepare the virgin church to become the bride. Then, after the marriage, "The Spirit and the bride [shall] say, Come," and (superseding the age of election) "whosoever will" may freely drink of the water of life, flowing in the river from the throne of God and the Lamb.

This plainly shows that there will be salvation for men after the coming of the Lord and the marriage. The time for the preparation of the virgin is the age of election; and, by the marriage, the elect virgin becomes the bride, the Lamb's wife; and evidently she is symbolized by the holy city, the New Jerusalem. One of the angels said to John: "Come hither, I will shew thee the bride, the Lamb's wife;" and John says: "He shewed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. xxi. 9. 10.

With such a revelation, what else could John have thought than that this city is the married virgin, the perfected and glorified church, the bride of Christ? The corrupt church of Revelation xvii is called both a woman and a city, "Babylon the Great;" and so the true church is called both a woman and a city—a city because of the government work it has to do; and a woman because of her regenerating work.

After showing that this city is the bride, he goes on to describe it. It has twelve foundations, "having the names of the twelve apostles."—xxi. 14. This shows that this is the city set on the hill—the church, and shows the relation of the apostles and their teaching to the salvation of the world.—John xvii. 20, 21; Eph. ii. 19-22.

The walls of this city are salvation.—Isa. xxvi. 1. Those inside are saved; and those outside are unsaved. The unsaved—the unregenerate—are described in xxii. 15. The only way to be saved is to go through the wall; that is, they must be regenerated—born anew. Then they will no longer be sinners, but saved, made holy. No one can be saved *in* sin, but *from* sin.—Matt. i. 21.

This city has twelve gates.—xxi. 12, 13. The gates are the way through the walls—the way of salvation. They are for those outside to enter in, that the unsaved may be saved. No one goes out of that city. To go out would be for the saved to become sinners again; and the saved—the trees made good—will never bear bad fruit any more. It is to bring the outsiders in that this city shines on the nations.

Speaking of what will occur after the harvest of the gospel age, and the separation of the tares from the wheat, our Lord said: "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii. 43. To shine is to give light; and the nations (those outside) shall walk in the light.—xxi. 24. The phrase, "of them that are saved," is not in the Greek. Only the unsaved need the light. And the kings of the earth and the nations shall enter in, and bring in their glory and honour; but nothing bad can go in. No one can enter except by being made right, cleansed, saved, and having his name in the Lamb's book of life.

This city is not only to give light to the nations—those outside—but from it comes the great invitation: "Whosoever will, let him come and drink of the water of life freely." This is, as we have seen, an invitation by the Spirit and the bride to all outside—the unsaved—to leave their sins and enter in. The twelve gates are never to be closed. They are gates of mercy for all (twelve) classes of people. All are invited to drink of the water of life, which proceeds from the throne, where the overcomers are seated with Christ; and "the leaves of the tree [on both sides of the river] are for the healing of the nations."—xxii. 1, 2. Only the unsaved—those outside—need to be healed.

At each of the twelve gates is an angel, and they have "the names of the twelve tribes of Israel."—xxi. 12. The heavenly city is to have an earthly phase, or manifestation. These twelve messengers seem to show the future work of the restored and converted Israel. That will be the great missionary nation of the future. These messengers at the gates will extend the great invitation, "Come." And "Blessed are they that [then] do his commandments. [wash their robes—R. V.], that they may have right to the tree of life, and enter in through the gates into the city."—xxii. 14. We have here a grand picture of the work of the glorified church of Christ, and its blessed result.

Let it be observed that it is the New Jerusalem, as a whole, (and not merely those in the throne), that is called the bride. The city is not all throne. It is a great unity, but it has variety. It is not all government, though it is a ruling city. It has citizens that are not rulers. It has in it the "little flock," who sit in the throne with Christ, and "the great multitude," who stand before the throne and serve. Remember, it is the whole city, and not merely the little flock, that is called "the bride."

This principle was seen also in Israel—the typical bride. As a whole, with its twelve tribes, it was called "a kingdom of priests," and "a holy nation," (Exod. xix. 6); but only the tribe of Levi held the priestly office, and only Judah provided the kings. The kings and priests represented the whole nation; and so the "royal priesthood" in the heavenly city represents the whole city. The ruling power controls the masses, and acts through them.

Some have objected to our view of the plan on the ground that it anticipates additions to the bride after the marriage, which they think would make a monstrosity. But the objection loses its force if it be remembered that the bride is the city, a perfect system, and not a given number of people. It did not make a monstrosity of the Jewish nation, which is also represented by a woman, for her to increase in number. We see the same principle in the counterfeit church. After her marriage, or union with the State, she greatly increased in number. Then why should not the New Jerusalem increase in number after the marriage of the Lamb? It did not make a monstrosity of the virgin church to increase in number after her espousal at Pentecost. She grew rapidly.—Acts. ii. 41; iv. 4, and on through the book. The object of the work of the church is to increase.—Eph. iv. 16. It does not make a monstrosity for a small church, society, city or kingdom to grow. We have seen that God's kingdom, like "a stone" at first, is to become a "great mountain," and fill the earth.—Dan. ii. 34, 35. The object of the kingdom, symbolized by the New Jerusalem, is to gather the nations into itself. "And of the increase of his government, and of peace, there shall be no end."—Isaiah ix. 7.

We apprehend that the bride making herself ready does not refer to numbers,

but to her spiritual condition. She is to be like Christ. The early church had to "fall away" from her primitive condition in order to be ready for her union with the State. After that she grew more rapidly than before. By the use of the power of the State over the people, she "compelled them to come in." In all this she was a counterfeit of the true church. When she has made herself ready, and is united to the King of all kings, she will have "power over the nations," and will "compel them to come in." There is this difference: the counterfeit used carnal weapons, and literally killed its enemies; while Christ and his army on white horses, shall smite the nations with the sword that proceedeth out of his mouth—"the sword of the Spirit, which is the word of God."—Eph. vi. 17; Rev. xix. 13-15. The more he kills that way the better.

Whatever unregenerate nations may yet do, we cannot imagine the Son of God's love, or his immortalized followers, in the future reign, using carnal weapons, or burning their enemies with literal fire, as the counterfeit church has done. "The weapons of our warfare are not carnal."—2. Cor. x. 4. When James and John asked permission of Jesus to call down literal fire on the Samaritans who did not receive Him, He rebuked them, saying: "Ye know not what manner of spirit ye are of [do not yet realize the object for which you are called], for the Son of man is not come to destroy men's lives, but to save them."—Luke ix. 55, 56.

We may safely say that the spirit of our Lord's work cannot change. His fire and sword are to destroy enmity, and do people good. When it is said that he kills, and blood is said to flow, we apprehend that it is the effect of carnal warfare used to illustrate his work of destroying the low nature in his enemies. Such killing makes them alive spiritually, and converts them into friends. On the same principle the apostle exhorts us to heap coals of fire on the heads of our enemies. If we should do this literally, it would destroy life speedily. But the true object is to overcome evil with good.—Rom. xii. 20, 21. As the Lord tells us thus to kill our enemies, we may be sure that it is his method of dealing with his. We are to follow his example.

With this in view, what a blessed revelation it is that our Lord and his army are to go forth on white horses, conquering and to conquer.—Rev. xix. 11-21. He will make clean work of it, and the outcome will be that he will have no enemies, as they will all become his friends. For it is his mission to reconcile and draw all unto himself; and to him every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father.—John xii. 32; 2. Cor. v. 19; Col. i. 20; Phil. ii. 10, 11.

OUR LORD'S COMING.

LET not your heart be troubled,
For this our Lord hath said:
"I go unto our Father,
To God my living Head."

And soon again I'm coming,
To take my people home;
In mansions safe abiding,
From me no more they'll roam.

So long has been the journey,
So rough has been the way,
Oft times they are so weary,
They fain with me would stay.

And when I come in glory,
O blissful, blissful day,
Caught up with me triumphant,
They'll live with me for aye.

Tell this to all the nations,
The curse from all shall fall;
Earth's sorrows shall be ended,
God shall be all in all.—J. L. JOY, Biddeford, Me.

☞ The bound volumes of the HOPE for 1910 have been sent to all who ordered them. We still have a few on hand. Price $1.15.

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS

Detroit, Mich., July 2. All the Detroit friends are invited to the Odd Fellows' Temple, 129–131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

July 9, 16, Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, July 21, at 7:30 p. m.

Peck, Mich., July 22, at 7:30 p. m. and on July 23, at 10:00 a. m.

Yale, Mich., July 23, at 3:00 and 7:30 p.m.

Battle Creek, Friday, August 4, to Sunday, Aug. 6, General Meeting of the Larger Hope people. Services will be held in the Adams Street church building. See notice elsewhere.

Those in the several localities seeing this please tell others.—EDITOR.

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OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN in offers 4 and 5.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar 11," "June 11," "Sep. 11," or "Dec. 11," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 11*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 10," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once and we will gladly correct them.

EXTRACTS FROM LETTERS.

Did Not Know Manner.

DEAR BRO. PATON:—I had almost forgotten that the time for the renewal of my subscription had passed. I am very much pleased with your articles on the restitution of *all things*, and with your teachings. Although I was a believer in universal salvation all my life, I did not know and understand the manner of its being brought about until I read your book and the HOPE.—Yours in the truth, G. W. T., Otsego, Mich.

Awaiting the Call.

DEAR BRO. PATON:—As my subscription has expired, I send a dollar for another year, as I cannot get along without the HOPE, as your explanation of the teaching of the Scriptures grows clearer with each number. I should like very much to meet you and others of the larger hope, and, if possible, will attend the General Meeting in August. —Yours awaiting the call of the Chief Shepherd, A. D., Argos, Ind.

Comfort in Loneliness.

DEAR BRO. PATON:—Again I inclose pay for the HOPE another year. For several years I have thought each year would be the last, but I am still here; for how long I do not know, but my Heavenly Father knows; and I want the HOPE as long as I can see to read it; and my eyes are holding out quite well. And I think the HOPE is getting better as the years go on. It has been such a comfort to me in my loneliness since my companion fell asleep. I am now in my 83rd year, and am able to get around and help myself, for which I am very thankful. God bless you in your work.—W. T., Plymouth, Ind.

Just Like the Lord.

DEAR BROTHER IN CHRIST:—I am enclosing one dollar for THE WORLD'S HOPE for another year, and ten cents for the "Revised Atonement." I have been a reader of the HOPE and three of your books, for one year, and I do not want to be without them. Your thought on universal salvation coupled with endless generation is new to me, but it seems most reasonable, and I believe it. It would be just like the Lord to do such things.—Your brother in search of the truth.—G. M. F., Avery, Mo.

Kolasis Aionios.

DEAR SIR:—I enclose P. O. order for $1 to renew my subscription for THE WORLD'S HOPE.

In modern Greek, kolasis aionios means eternal punishment, but I think it likely that the use of the phrase in that sense is due to the Greek Church's belief in the doctrine. In the New Testament we have the language in the transition stage between the ancient classical Greek and the modern Greek. I strongly hope you are right in holding that when the New Testament was written, kolasis had not lost its classical meaning. I do not see how else it can be understood in harmony with other passages of Scripture. Fraternally yours, G. W. W., Fairhope, Ala.

More Precious.

A READER, in sending an order for books and papers, says:—"If you will send me some of the HOPE, I will send them broadcast; for our Father has blessed your words to draw us nearer. His words grow more precious. We can eat and drink and it tastes good. God bless you and yours for our dear Saviour's sake.—Yours in the full hope."

Socialism.

DEAR BRO. PATON:—I was so glad to see the subject of Socialism introduced in the HOPE of March 1 by S. D. Wood; for to me Socialism is the greatest evidence or manifestation of Josiah, the Presence of our Lord in xxi. 19–24.

his kingdom on earth, not even excepting the wonderful movements of the Jews in Palestine.

Now, when I say Socialism, I do not refer to any particular party or organization that goes by that name, any more than I would refer to any church organization as being Christianity, but to the system that is universally advocated as socialism.

Every Socialist party of which I know is built on the same old system of organization that divides the people instead of uniting them. And as the history of the world has proved to be a system that brings forth corruption, so as sure as the law of cause and effect operates, we will see corruption come from that system. And this corruption is already manifested by the public exposures in the true Socialist papers of the rottenness of the Socialist organization.

But these facts do not hide the hands of our Lord as the great Head and Leader. And one of the many ways he is using the Socialist party is by giving to all Christians in the world an opportunity to vote as they pray for his kingdom to be set up on earth. So I think it would be interesting and profitable to give Socialism a good airing in the HOPE.—Andrew Allan, Allanton, Fla.

REMARKS.—I am not sure that I fully understand Bro. A's. letter. He thinks Socialism is the best evidence of the Presence of Christ, but he does not mean any particular party, but "the system that is universally advocated as Socialism." If socialists were all agreed as to their ideal, there would probably be only one Socialist party. He says every Socialist party divides the people instead of uniting them. He admits they are all corrupt, and that Socialism being exposed by "the true Judgment papers." Naturally there is Good Tidings of opinion as to which The Easter He does not explain which Price 20c a Socialist party the Lord is using to show Christians how to vote. Can anyone vote for Socialism without voting for a Socialist party? Which should it be? With which does he vote? He uses strong language when he speaks of "the rottenness of the Socialist organization." I do not understand how such corrupt systems can be the manifestation of the Presence of the Lord setting up his kingdom in the earth.

I have tried to show many times that God's kingdom is to be a heavenly organization, which no one can either see or enter without being born of the Spirit (John iii. 3-8); that it is a heavenly state into which flesh and blood and corruption cannot enter.—1. Cor. xv. 50. I do not think this kingdom is to be set up on the earth, but that the throne is prepared in the heavens, and that his kingdom will rule over the earth.—Psalm ciii. 19.

Then I have tried to show that the restored kingdom of Israel when converted to Christ will be the visible phase and manifestation of God's kingdom. It seems clear that those who see these things would not put Socialism, or any other scheme, before the restoration of Israel. It will be some time yet before the nations of the world will be converted to Christ; and not till then will God's will be done in the earth as it is done in heaven. Then all the good there is in Socialism, and every other system, will be realized in the earth. When these good conditions come, it will not be the setting up of God's kingdom in the earth, but the effect of the rule of that kingdom, set up long before. I am still confident that no scheme for the betterment of social conditions will be successful that leaves out Christ as the King of the world, and the Divine Plan for the development of the Church of Christ and the salvation of the world.—EDITOR.

☞ SEND for free sample of HOPE.

NOTES ON SUNDAY-SCHOOL LESSONS.

Manasseh's Wickedness and Repentance. 2. Chron. xxxiii. 1-13.

(Lesson for July 16.)

GOLDEN TEXT.—"Cease to do evil: learn to do well."—Isa. i. 16, 17.

INTRODUCTION.—Hezekiah was a good king. Under his guidance the people were forward in destroying idolatry. We have seen that the Lord honored him by answering his prayer concerning the Assyrian host. But he was followed by a bad son—Manasseh.

I. MANASSEH'S CRIMES.—Vs. 1-10. He was the thirteenth king of Judah. He began to reign at the age of twelve, and reigned fifty-five years. Being so young, he was no doubt influenced by those who were opposed to the true religion, and in the first part of his reign was one of the worst of kings. He did evil in the sight of the Lord. He restored the idolatrous worship which his father had broken down. He built altars and made groves for the idols. He worshiped the sun, moon and stars, and even introduced the heathen abominations into the temple. He caused his children to pass through the fire in the Valley of Hinnom. He observed times, used enchantments (tricks and jugglery), and dealt with a familiar spirit, and wizards and witches (spirit-mediums.) the people were led to do worse than the nations that God had cast out before Israel. Human sacrifice was common.

By the prophets, the Lord spoke to both the kings and the people, but they would not hearken.

II. THE PUNISHMENT.—Ver. 11. The calamities were foretold.—See 2. Kings xxi. 10-16. The Lord fulfilled his threatening. He brought the Assyrians upon Judah. The king was taken among the thorns, perhaps where he had hidden, bound with fetters, and carried to Babylon—not to Nineveh, the capital.

III. REPENTANCE AND RESTORATION.—Vs. 12, 13. When Manasseh was afflicted, he humbled himself and prayed to the Lord; and his prayer was answered, and he was restored to Jerusalem and to his kingdom. This illustrates the truth that punishment is disciplinary and designed to bring the wanderer back to God.—See the prodigal son in Luke xv. When the king was restored, he knew that Jehovah was the only real God—the only one that could help him.

Read verses 14-16. The king's after life proved that he was truly penitent, though the change was produced in part by punishment. True repentance—change of mind—causes change of conduct. New inward life leads to new outward life. "Make the tree good, and the fruit will be good." The good fruit proves the change genuine. In Manasseh's case, the first thing he did was to build a wall for the defense of his kingdom. Second, he destroyed the means of idolatry which he had introduced. Third, he repaired the altar, and restored the service of God. Repentance leads to obedience.

As such a great sinner as Manasseh could repent and be forgiven, there is hope for the worst. But there can be no salvation without repentance. Repentance and forgiveness do not take away the bad effects of former wickedness. But we are to forget the past, and go on in the upward way, leaving the results with God, who knows what to do with them. Regeneration will make clean work.

Josiah's Devotion to God.—2. Chron. xxxiv. 1-13.

(Lesson for July 23.)

GOLDEN TEXT.—"Remember now thy Creator in the days of thy youth."—Eccl. xii. 1.

INTRODUCTION.—Manasseh was succeeded in the throne by his son Amon, who reigned two years, and followed in the evil ways of his father's earlier days. He was conspired against and killed by his own servants. The people killed the conspiritors, and made Josiah, Amon's son, king.—2. Kings xxi. 19-24.

I. Josiah.—Vs. 1, 2. He was an example of a good son whose father and grandfather were not good. He was the great-grandson of Hezekiah, whose good ways he followed. He began to reign when but eight years of age, and reigned in Jerusalem thirty-one years. He did right in the sight of the Lord, who looks on the heart, and walked in the good ways of David, who did not yield to the tide of idolatry, but maintained the worship of the true God.

Josiah means "Jehovah supports." His mother's name was Jedediah, "the beloved of Jehovah," and his grandmother was Adaiah, "the honored of Jehovah." From these names, which were not given by chance, we may infer that while the father and grandfather were idolaters, the influence was good on the side of the mothers.

II. Josiah Crushes Idolatry.—Vs. 3-7. In Josiah we have an example of noble young manhood in spite of bad environments. A heavy work lay before the young king. The denunciations of Zephaniah and Jeremiah show that the worst forms of idolatry were very common. In the eighth year of his reign, (when sixteen years of age), he began to seek after the God of David, his thought no doubt having special reference to the restoration of the true worship. When twenty, he began the work of crushing idolatry, first in Judah and Jerusalem, and later in the cities of the ten tribes. He made thorough work of it, destroying the altars, and all the images that had been worshiped. A fuller account is given in 2. Kings xxiii. The work included the defilement of Tophet (in the Valley of Hinnom) where children had been burned to death in honor of Molech, and the destruction of the house where the worst ceremonies were conducted.

The idolatrous priests were executed, and their bones burned on their altars. This execution was according to the law.—Deut. xvii. 2-5. This was *not* the method of the Lord Jesus, which had not yet been revealed.

III. Josiah Repairs the Temple.—Vs. 8-13. In the eighteenth year of his reign, having done so much to destroy idolatry, he began to put something better—the worship of the Lord—in its place. To this end, the temple must be repaired. He committed this matter to three men—Shaphan, Maaseiah and Joah. These came to Hilkiah, the high priest, and gave into his hands the money that the Levites had collected of the various tribes for the purpose, that he might pay the workmen whom he was to superintend. Then it was given to those who, under Hilkiah, had charge of the work. The workers were trusted with the money, and they were faithful in the work and honest in the use of the money.

We have here an example of organization for the work of the Lord. If there is danger in having dead machinery, the right remedy is not in having no machinery at all.

Someone has said that youth is the best time to begin the service of the Lord: (1) because we may not live to be old; (2) because there are fewer hindrances; (3) because it gives longer time in the service; (4) because He has work that requires our whole life in it; (5) because early devotion to God tends to purer and better lives in manhood and old age (6) because the service is so good and reasonable and happy that it pays to spend the whole life in it; and (7) because faithfulness here brings its due reward hereafter. Our Lord said: "Because thou hast been faithful over a few things, I will make thee ruler over many things."

The Finding of the Book of the Law.—2. Chron. xxxiv. 14-21, 29-33.

(Lesson for July 30.)

GOLDEN TEXT.—"Thy word have I hid in mine heart, that I might not sin against thee."—Psalm cxix. 11.

Introduction.—This lesson is closely connected with our last one. See also 2. King xxii. 8-20.

I. The Book of the Law Found.—

Vs. 14, 15. When men faithfully perform one duty, the Lord opens the way for farther light and service. When Josiah's commissioners went into the temple to bring out the money that had been placed there, Hilkiah, the priest, found a copy of the Book of the Law given by Moses. This was at least a part of the Pentateuch. This was an important find. The scroll was probably hidden there to preserve it when some wicked king was utterly neglecting the service of God. Hilkiah told Shaphan, the king's scribe, what he had found, and gave it to him.

II. THE BOOK CARRIED TO THE KING. —Vs. 16-21. Shaphan carried the book to Josiah, and read it to him, after reporting to him that the work of repairing the temple was being carried forward successfully. The contents of this book made a deep impression on the priest, the scribe and the king. It had been so long out of sight, and its teachings neglected, that it was like a new revelation. When the law was read to the king, he rent his clothes—an expression of grief, alarm and penitence. It appears to have been the fate of the nation that alarmed him, in view of the contrast between what the law required and what the nation had done. He sent the priest, the scribe and three others to inquire of the Lord for himself and all that were left of Israel and Judah, concerning the words of the book, being sure that wrath was coming on the nation because of the disobedience of the fathers.

In verses 22 to 28, we learn that the five men appointed went to Huldah, a prophetess, and through her received a message from the Lord, shewing that all the threatening of the book would be fulfilled on the nation. They had gone so far that nothing short of the captivity would save them from idolatry. God's wrath on them is here spoken of as a fire that should not be quenched—not that it would never go out, but that it would burn till it had done its work. They were restored from the captivity.

The king was also to be told that because his heart was tender, and he humbled himself before the Lord, and heard his words, he would escape the fate of the nation, and be brought to his grave in peace.

III. THE REFORMATION CONTINUED. Vs. 29-33. On hearing the Lord's message, the king called a great meeting,—the elders, the priests, the Levites, and the people, great and small. The passage shews that some members of the ten tribes were included. The king read to them the words of the law found in the book; and he made a covenant before the Lord, to obey his word with all his heart and power; and he caused the people to unite with him in his covenant. He went on destroying idolatry, and witchcraft, and the abominations of nations; and as long as he lived, the people of Israel continued to follow the God of their fathers.

Though the nation was not saved from the impending captivity, the reform under Josiah was not lost. It saved a remnant of the people from idolatry, which was the key of hope of the future restoration of the nation. It seems like a type of the salvation of a few—the church—that through them the world may be saved afterward.

☞ Tracts.—Comfort in Hope, 16 pages, 20c a dozen. The Great Reconciliation, 24 pages 30c. a dozen. History of Israel, The Blessed Hope, and God's Triumph, 6c. each. Chicago debate, 5c. each.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

THE HUMAN TOUCH.

"WHEN did your reformation begin?" a gentleman asked a Christian man who had formerly been a great criminal.

"With my talk with the earl" (Shaftesbury was noted for his devotion to discharged criminals).

"What did the earl say?"

"It was not so much anything he said, but he took my hand in his and said, 'Jack, you'll be a man yet.' It was the touch of his hand electrified by his soul of love."

There are living in your town, on your streets, perhaps, men and women who are in despair. Yes, long ago they went away from God. Down into the depths they plunged. Now, all is lost. Purity is gone. Courage is gone. Faith is gone. Hope flickers but feebly. They could be saved if some one would only show them compassion. Stretch out your hand and rescue them by a touch of love!

A gentleman visiting a glass manufactory saw a man molding clay into the great pots which later were to be used in shaping the glass. Noticing that all the molding was done by hand, he said to the workman:

"Why do you not use a tool to aid you in shaping the clay?"

"There is no tool that can do this kind of work," replied the artisan. 'We have tried a number of tools, but somehow it needs the human touch."—*Anon.*

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.

FIRST AND SECOND ADAMS.

ADAM and Christ are called two Adams, and both are seeds of unlimited fertility. The first was the head and seed of the whole race of natural men; that is, they were all in him when he was created, as the crop is in the seed, and were developed from him by the law of natural generation. Being thus sharers of his nature, all are involved in his sinful condition and its penalty, until delivered therefrom. "The wages of sin is death."—Rom. vi. 23.

So Christ, the Second Adam, is the Head and Seed of the whole race for spiritual generation; and being made thus partakers of his spiritual nature, all are or will be sharers of his condition and immortal destiny. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23. In the two Adams we have a revelation of God's plan of sonship on two planes: "First the natural, and afterward that which is spiritual."—1. Cor. xv. 46, 47.

The second Adam is greater than the first Adam. The second can overcome the conditions of the first; but the first cannot destroy the conditions of the Second. The life of the first can be destroyed, hence death reigns; but when the Second Adam's life is imparted, no power can destroy it, hence eternal life shall reign. What is true of the two Seeds is true of the two crops; that is, all that proceeds from the Second Adam is as much greater than the offspring of the first Adam, as the Second Adam himself is greater than the first.

The stream can rise to the height of the fountain, but no higher.

And all Paul's teaching in 1. Cor. xv. shows that all who have the nature of the first Adam shall also have a share in the nature and destiny of the Second Adam. "As in Adam all die, even so in Christ shall all be made alive." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—Vs. 22, 49. There is no death in the immortal Christ; so all made alive in him must have life indeed. This is why he could say; "Because *I* live, *ye* shall live also."

ARCHIVES UNEARTHED IN PALESTINE.

LONDON.—A discovery of vast importance for Biblical history is reported from Berlin by the Daily Telegraph.

It appears that Professor Reisner, who has been carrying out the excavations for an American society on the site of the Israelitish capital, in Samaria, has unearthed a hundred clay tables covered with inscriptions which are believed to form a portion of the archives of King Ahab, a contemporary of the Prophet Elijah.

These inscriptions, which merely in quantity constitute the most remarkable archæological find that has been made in Palestine, are not cut into the tables, but are written in old Hebraic characters with the intensely black ink found on the Egyptian papyri between one thousand and two thousand years before Christ.

One of them is a letter to Ahab from the King of Assyria, who Dr. Yahuda believes was either Assurbanipal or his son, Sadmanesser II. Another table contains a detailed inventory of the furniture in the royal palace, but further particulars of the find have not yet become known.

Nevertheless, it is evidently destined to provide convincing confirmation of certain phases of Old Testament history which some of the modern critics have been in the habit of treating as altogether mythical.—Sel.

PALESTINE AND THE JEWS

It is the fondest dream of the true Jew that some day the race will return to its native land of Palestine and that the old glories of the temple will be restored, and the sons and daughters of Abraham will take their proud place among the leaders of the world. That day may be yet afar off. Meanwhile, the Zionist idea continues to "take courage and go forward." Its latest development is an outgrowth, or subsidiary organization, called the Judæans, whose members advocate the purchase of land for Jewish colonies in Palestine with a portion of the Baron Hirsch fund. No Jewish exodus from this country is contemplated, but it is believed there are many thousands of European Hebrews who would go gladly.

This new movement has taken substantial shape since the establishment of the constitutional regime in Turkey, which holds out the hope of a brighter future for Jewish colonization than has been possible heretofore. Who can say whether the next generation may not see the hills and valleys of the ancient land again populous with the descendants of the world-old race which once had its home there, and whose strange history of glory and sorrow, power and oppression is without a parallel among the nations of the earth!

—*Selected.*

ANY one who will pay one dollar in advance on his own subscription for the HOPE may send as many *new subscriptions* as can be secured, at the rate of *two for one dollar*. This reduced rate does not apply to renewals and in case of such reduction, the price must accompany the order. Here is a good opportunity for agents or missionaries. Let all do what they can.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each.

THE CREATOR AND PRESERVER OF MEN.

CREATOR and Preserver Thou
Of all the scattered human race,
Great God, before thy throne I bow,
And dare to claim thy proffered grace;
No merit of my own I plead,
But Thee, in Christ, my Father own;
My only claim is my great need,
Thy love wilt not one child disown.

An atom of humanity,
Yet formed by Thee for purpose high,
Who madest nought for vanity,
On thy great goodness I rely;
Since Thou hast opened the eyes
Of one born blind, I clearly see;
Thy purpose now I recognize,
Great, glorious is my destiny.

Of old Thou didst ordain that man
Should be *like Thee*, the Holy One;
How luminous becomes thy plan
When *perfected in Christ*, thy Son;
Only-begotten Son is He,
Full of thy truth and matchless grace,
In Him thine "image" do we see,
He is the first-fruits of our race.

Thou first didst make the natural man,
Who could not know Thee or obey,
His life, at best, a little span,
How soon it vanishes away;
But Christ the spiritual upsprings
In Him thy purpose is complete—
Lord of all lords, King of all kings,
We bow in worship at his feet.

In Him thy Godhead we behold,
As image seen in mirror true,
Or crystal prism does unfold
The light and shows its rainbow hue;
So Christ thy Fatherhood has shown,
(In *character* is writ the *name.*)
Thy glory dwelt in Him *alone*,
His Sonship still doth Thee proclaim.

Oh Thou who didst each soul create,
And, therefore, didst each soul foreknow,
In love Thou didst predestinate
That all Eternal Life should know;
Almighty and unchanging One,
I bow before thy will benign;
"Unto the image of thy Son
Confirm me as thou didst design."

F. J. T.

Please look at your credit and see if it is in the past. If you still want the HOPE, please let me know as soon as possible. And if you do not want it, please drop me a card.—EDITOR.

GENERAL MEETING.

THE General Meeting of the Larger Hope people will be held in Battle Creek, Mich., commencing Friday, Aug. 4, 1911, at 10:30 a. m., and continuing three days, with three meetings each day. All come who can. Those who think they can attend, please notify Chas. H. Gilbert, 48 Plumb St., Battle Creek, as soon as possible. All will be done that is practicable to entertain those who come.

The meetings will be held in the Adams St. church building—four blocks north of Main St. From the Michigan Central Station, walk or ride about two blocks north on the St. car line to Adams St. If coming from the Grand Trunk station, take the street car west, and transfer at Jefferson St. to any car going north, and get off at Adams St.

The Annual Meeting of the Larger Hope Association will be held in connection with this Convention. We hope to receive letters of greeting and contributions from those who cannot attend.—G. W. PATON, Secretary.

LEAN HARD.

"Cast thy burden upon the Lord, and He shall sustain thee."—Psa. lv. 22.

Child of my love, Lean Hard,
And let me feel the pressure of thy care,
I know thy burden, child, I shaped it;
Poised it in mine own hand: made no proportion
In its weight to thine unaided strength.
For even as I laid it on, I said,
"I shall be near, and while she leans on Me,
This burden shall be mine, not hers;
So shall I keep my child within the circling arms
Of my own love." Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough. I would embrace thy care
So I might feel my child reposing on my breast.
Thou lovest Me? I knew it. Doubt not then;
But, loving Me, Lean Hard.—*Sel.*

F W Keith 12
1417 E 60. St

THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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THE ATONEMENT.

(Continued.)

The Body of Sin.

Look again at Romans vi. 6: "Knowing this, that our old man is crucified with Christ, that *the body of sin* might be destroyed, that henceforth we should not serve sin." Observe that this is a joint-crucifixion. We are crucified *with* Christ, not he *instead* of us. There is no substitution here. It is union *in* Christ that brings God and man together in harmony. This is the at-one-ment.

What must be destroyed in man in order to this at-one-ment, or reconciliation? The above-quoted verse says "The body of sin," and shows that this is the object of the crucifixion. Here is the whole subject as in a nut-shell so far as relates to sin, its destruction, and the consequent righteousness and oneness with the Lord.

Some think of the physical body as "the body of sin;" but the physical, the visible and tangible, is used as the shadow of the deeper things. When the apostle speaks of the crucifixion of the flesh, and the destruction of the body of sin, he has no reference to the physical body. We are not to commit suicide, nor mutilate our body by cutting off hands or feet, or plucking out eyes. Not understanding this subject led to putting physical penance in the place of repentance. It is the "enmity," the "carnal mind," which Paul calls "the flesh," which is to be crucified. He says: "The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. So then they that are in the *flesh* cannot please God."—Rom. viii. 7, 8. He uses the terms "flesh" and "carnal mind" interchangeably. As it cannot be subject to the Lord, it must be destroyed.

The apostle calls it a "body," and it has "members." See Colossians iii. 5 and on: "Mortify [kill] therefore your members, which are upon the earth, [the low plane]: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." These, with anger, wrath, malice, blasphemy, etc., are given as the members of the "old man,"

"the body of sin." And the "new man" has his members too: "bowels of mercies, kindness, humbleness of mind, meekness and longsuffering," and is "renewed in knowledge, after the image of him that created him."

In Romans viii. 6. the apostle calls this carnal state "death." Then to destroy the body of sin is to destroy death—which is to make alive. To come into this low state is the first death, and to have this low state destroyed is the second death. The two deaths are not of the same kind at all, but opposites, just as the two Adams are opposite in their work. It would do many much good to know that in the atoning sacrifice sin is the victim, and that its destruction brings life and salvation to man.

In Leviticus xvi. we find the work of the atonement day. That typical atonement was by blood and fire—the shedding of blood to kill the beast (the low nature), and the fire to consume its body. This was a foregleam of God's only way of saving man from sin. He kills the body of sin (represented by the beast) by shedding its blood (its life), and then consumes its remains by the fires of his judgment—in the process of regeneration.

As the life of the natural body is in the blood, and to shed the blood kills the body, we can see that the way to kill the body of sin is to shed its blood—life. "The blood is the life;" and shedding the blood makes atonement. Who can fail to see that to kill sin—the emnity—is what reconciles man to God? And the new life, the Spirit of Christ, flows in and gives immortal energy to every power of the man proper.

It is because of this low life principle, which needs to be destroyed, that men are called "the wicked,"—"the children of the wicked one." All the wicked must be destroyed. But the destruction of the body of sin, by which men are the children of the devil, brings them to the image of God, as we saw in Colossians iii. Originally and essentially men are the sons of God, and by the sacrifice of Christ, and the impartation of his higher life, the race is brought into oneness with the Father.

It is a blessed truth that the shedding of blood (the lower life) is essential to the remission of sin, and that death is the way to life. With this view, and without the thought that God needs to be appeased or reconciled to man, we can appreciate the words of Isaiah lv. 7: "Let the sinner forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Men cannot be saved *in* sin, but *from* sin;—not merely from wrong-doing, but the sinful nature must be destroyed. Its blood (life) must be shed and all the members of its body burned up. And only Christ, our Great High Priest, can do this work. And nothing short of reconciliation to God, and holiness, will satisfy either love or justice.

The Great Sacrifice.

THE sacrifices for sin, or the sin-offerings, in both type and antitype, are directly connected with the

shedding of blood for the remission of sin. It seems evident that God will not pardon sin while it is a living principle in the life. Sin must be repented of to be forgiven, and utterly killed in order to be blotted out.—Acts iii. 19. We have an illustration of this in the work of the day of atonement, where the high priest shed the blood of the beasts--the bullock first and then the goat—and then caused their bodies to be destroyed by fire.—See Lev. xvi. What was killed was never restored, and the complete destruction of the beast (not the priest, but the lower nature) was the means of atonement.

Of what were the beasts the type? The common answer would be: The Lord Jesus Christ. This answer is true, but not the whole truth. It is true as the Scriptures teach it, but as many think of it, it is not true.

We would move carefully, lest we might be understood as belittling the work of Christ as the Saviour. We believe he is all-sufficient. He alone can save us, and he will make us more than conquerors. But there are many who have been led to see the weakness and injustice of the common view of the atonement, in which the innocent is represented as suffering instead of the guilty, justice being satisfied therewith, and God's wrath being quenched by the literal blood of his Son; and for the sake of that class we venture to say what we think in hope of keeping some from drifting from the old extreme to the other, which rejects the doctrine of the atonement in and through Christ.

Yes, we believe the Scriptural teaching about the atonement is true, but that the common conception of it is not true. In order to see in what sense the beast represented Christ we must know the relation he sustained to the atonement; what sacrifice was needed; what must be destroyed in order to reconcile man to God. Have we not seen that it is Sin that stands between man and God—not merely sin as an act, but sin as a principle in our nature? Have we not seen that the enmity, the body of sin, must be destroyed in order to make peace and harmony between God and man? To do this Christ came. The Father so loved the race that He sent him. How can he do this? How can he fulfill the type of the beast, which was utterly destroyed, and so make the atonement? Again we ask: "What does the beast represent?" Our answer is: It must represent that which must be destroyed—the sinful nature—the body of sin.

Referring again to Romans vi. 6, where the apostle says: "Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed," what value could there be in being crucified *with* Christ, unless *His* crucifixion had reference to the same end—the death of the body of sin? Or what meaning could there be in verse 7: "He that is dead is freed from sin?" In what sense was Christ freed from sin by death? Surely in some sense, or these words would be without meaning. This is not a mere inference. Verse 10 says: "In that he died, he died unto sin once; but in that he liveth, he liveth

unto God." Some have endeavored to modify this statement by translating it: "In that he died, he died *by* sin once, etc." But the whole passage shows that the common version is correct. Take, for example, the question: "How can we that are dead *to* sin live any longer therein?" The point of value is in leaving the sin behind.

This is confirmed by verse 11 and on, the exhortation of which is based on the statement of verse 10, that Christ died to sin: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through [or in] Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

But, does not this teach that Christ was a sinner? If he were not a sinner, how could he die to sin? This is a point where some have stumbled; but we do not think that he was a sinner. If he had been a sinner, he could not have kept the perfect law (No sinner has ever done this.) and he could not have been the Saviour of the world. We fully believe the Scriptures which assert that he was "holy, harmless and undefiled." Paul says: "He was in all points tempted like as we are, yet without sin."—Heb. iv. 15. Some think the passage in Romans vi. and the one in Hebrews iv. contradict each other, but we think not.

Well, as he was not a sinner, how could he die to sin? We affirm that if he had been a sinner, he could of himself have died to sin. We think the passage in Hebrews iv. 15 has a bearing on the subject. He was tempted, but did not sin; He did not yield to the temptation. He resisted the tempter at all points—three. He overcame.—Rev. iii. 21. He had our nature—made in the likeness of sinful flesh.—Rom. viii. 3. In his nature as a man there was an element on which temptation could be based. Had he yielded to its promptings, he would have been a sinner.

Some think it was easy for Jesus to obey the Father, and resist the tempter; and they talk of the *physical* sufferings of Christ as if they were the essential means of man's salvation. Well, did not Christ suffer for us in the *flesh?*—1. Pet. iv. 1. Yes, he did; but it seems clear that Peter used the word "flesh," and the word "suffer," in the deeper sense. In the apostolic teaching the "flesh" refers to the human nature, which is the basis of temptation. To suffer physical pain does not make men cease from sin; and to die a physical death does not make men holy. But with the deeper meaning of "flesh," "suffering," and "death" there is important meaning in the words: "He that hath suffered in the flesh hath ceased from sin;" and "He that is dead is freed from sin."—1. Pet. iv. 1; Rom. vi. 7. Of course, the term sin often means transgression; and in that sense Christ "had no sin," but sin is also used in the sense of that principle in human nature that is the basis of temptation, and which must be overcome, mortified, crucified, destroyed, in order to be reconciled to God, and made perfect.

That the Lord Jesus had our nature in this sense, and that here lay his great conflict and suffering,

seems evident from Hebrews ii. 18: "In that he himself hath *suffered being tempted*, he is able to succor them that are tempted." This is the suffering by which he was made perfect.—Heb. iii. 10. It appears evident that the atonement and salvation by the sacrifice of Christ will never be understood until his cross, sufferings, and crucifixion are seen in the light of the deeper sense of "flesh" used in the apostles' writings.

Paul, in 2. Cor. v. 21, gives us the very truth for which we contend: "For he [God] hath made him [Christ] who knew no sin to be sin for us; that we might be made the righteousness of God in him." Many seek to modify (and weaken) this statement by making it read: "To be a sin-*offering* for us." He was indeed a sin-offering, but no such word is in the passage in either Greek or English. He was made *sin*, (hamartia). He could not have been the needed sin-offering, had he not been made sin; for, as we have seen, sin was the necessary victim. The death of sin is that which is required to make atonement, or to bring men to God.

The last three verses of 2. Cor. v. contain the substance of our thought of the plan of salvation—the Great Sacrifice and its result. God was in Christ; Man (the world of mankind) was in Christ. He stood for the whole race (not *instead* of them, but as *one* with them), he having taken their nature—"made sin for them." The object of his coming and work was to reveal the Father, and reconcile the world to him, and the means to that end, is the destruction of sin. Sin is the victim—the enmity—the body of sin. Hence he bore our sin—the sin of the world—in his own body to the cross, to death. He thus bore away the sin of the world, and he rose free from it. When he died (to sin—Rom. vi. 10) in him all died (2. Cor. v. 14), and in him the world's sin was destroyed. Thus we were reconciled to God by the death of his Son.—Rom. v. 10. In this light there is a fullness of meaning in the statement that "He died for [on account of] our sins, and rose for [on account of] our justification." In him the world was reconciled to God. And what was wrought *in* Christ *for* us, is and always will be the great motive to personal reconciliation, until what was done *in* him *for* all, will be wrought *in* all by him, our Great High Priest. Because of what he has done, be ye reconciled to God.

In the day of atonement (Lev. xvi.) there were two sin-offerings—a leader and a follower. The first was a bullock, and the second a goat. It seems inharmonious to say that they both represented the personal sacrifice of the Lord Jesus. Time and order are seen in these two sacrifices. The priest killed them both on the altar, the one after the other; but he did with the blood of the goat what he had done with the blood of the bullock. If the leading sacrifice represented the personal sacrifice of our Lord Jesus, then, in the light of the New Testament, the later sacrifice appears to have represented the sacrifice of the followers of Christ. They fill up what is behind in his afflictions. They suffer with him. They are crucified with him.

It is the same Divine Priest who did the work in him who does the work in them. Had the teachers of Christendom seen the true character of the victim, (the beasts representing the nature to be destroyed), they would not have made *all* the beasts refer to Christ.

If it be remembered that the beast is a type of the lower nature to be destroyed, and that it was the destruction of the beast, not of the priest, that made the atonement some may get away from the idea that the Great Sacrifice consisted in Christ leaving his glory with the Father. The plausible ground for that inference is that this lower state into which He came is called death. But even if it be true that Christ died by coming in the flesh, or being made sin for us, it should be remembered that that was only accepting a share in the first death, death into the sin state, or away from God; but the saving death is the death out of sin, the death of death. This is the death that reconciles men to God.

The Great Sacrifice made by our High Priest, in its final completeness, includes the absolute destruction of sin and death, and all connected with them. And those who can see the true nature of the Victim that God is determined to destroy, will have no difficulty in seeing God's love for all mankind; his hatred of sin because he loves mankind and that he will not be satisfied until all are reconciled to himself.

The greatest wonder of God's plan is that when he is killing the enmity, he is giving his Spirit, and so making men alive in Christ.

(To be continued.)

NATURAL AND SPIRITUAL.

GOD, in his word, represents spiritual things by natural things. The natural is the shadow, and the spiritual the substance. "First the natural, and afterward that which is spiritual," spoken of the two Adams and their progeny, is the order of the whole plan. It may be said truly that the spiritual exists first in *idea*, as a building exists in the mind of the architect before the work is done, but, in the order of development, the natural is first.

This method of teaching—using natural things as shadows—is characteristic of the types of the law, the allegories of Bible history, the symbols of prophecy, and the parables and general teaching of our Lord. Even the most extreme advocates of the literal interpretation of the Bible recognize this principle to some extent; but it has a wider application than is generally supposed. Some think that this method opens the way for every fanciful application, but we think that, when it is fully applied, it is the safeguard against mere human inventions.

No intelligent Christian fails to see that much of the law was typical of the better things of the gospel; that some of the histories of ancient characters were allegorical; that many of the prophecies were given in symbolic form; and that Jesus gave much of his teaching to the people in the form of parables. It is well-known that Jesus used familiar natural things—such as bread, water, hunger, thirst, light, darkness, weariness, rest, and others—to represent the spiritual needs of man and the provisions of the gospel. And sometimes the natural illustration blinded the people, or hid the real meaning of his teaching. When asked why he spoke to the multitude in parables, he said it was that they might not see, hear and understand.—Mark iv. 12. When he was talking to the woman at Jacob's well, and spoke of giving her

"living water," she thought he meant the literal water in the literal well. There are some now who on the same plan would say: "When Jesus *said* water, of course he *meant* water; he always meant exactly what he said."

There are people who see that the "*well* of water," of which Jesus spoke, was not literal, who think "the *river* of the water of life," spoken of in Revelation, must be literal. It appears clear that "the water of life" must be the same whether contained in a well, or flowing in a river. We believe that the river will be the grander manifestation of the living water in God's plan of mercy. As each believer has in him an overflowing well, the result of the perfect union of all believers will be a river, from which all the thirsty may drink, when "The Spirit and the bride say, Come."

We believe that the principle, "First the natural, and afterward the spiritual," is God's order, not only in the written word, but also in the two representative dispensations (Jewish and Gospel) and in the individual development from the natural body to the spiritual body. This is true of the race because it is true of the two Adams—the two Heads, of whom Paul speaks in 1. Cor. xv. 42–54. Adam and Christ are the Heads on opposite planes—the first by generation, and the second by regeneration. What is true of the Heads, as to nature, must be true of the whole race on both planes. As all die in Adam, because of having his nature, so all shall be made alive in Christ (have his nature), "every man in his own order."—1. Cor. xv. 22, 23. This truth has a direct bearing on the destiny of the race. All must have the same, the divine nature; but they will not all have the same position, or degree of glory, as Paul shows in verses 41, 42. In his illustration of sun, moon and stars, all are heavenly, though differing in glory and shining power. The same principle is seen in the Adamic phase of the race. All have the same *nature* as their head, but in power and position they differ, not only from him, but also from each other. But of one thing we are sure that, according to Paul's teaching on this subject, there is no danger that any member of the race, having died in Adam, will again be made alive in him. They are all to be made alive in Christ, and therefore to have a share in the divine nature.

We regard it as a fact worthy of earnest attention that *both* the natural and the spiritual were embodied and expressed in the Lord Jesus; and also the operation by which man is brought from the lower to the higher plane. The power is the Divine in Christ—God manifest in the flesh. The first advent—the coming in the flesh—was the culmination of the same principle—hiding the divine under a natural cover—by which the Lord had been revealing Himself from the beginning of revelation. If this is seen, the Divinity of Christ and the Bible cannot be doubted. He took on our humanity in order to make the sacrifice which was needed to bring the race to God, and his Divinity made him the Priest to do the work. He, by virtue of his two natures, was both the Priest and the Sacrifice.

Adam and the humanity of Jesus were both produced by divine power—the first of mother earth, and the second of woman—and the one was no more impossible than the other. In both cases the child partook of the nature of the mother. And the second man, as well as the first, was made to represent the whole *kosmos*, the *world* of mankind. In John xii. 31, 32, we see that Jesus spoke of himself in this sense: "Now is the judgment [unto victory] of this *world:* now shall the prince of this world [see Eph. ii. 5] be cast out [overcome]. And I, if I be lifted up from [out of, R. V. margin]

(*Continued on page 217.*)

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EDITOR'S APPOINTMENTS

July 16, Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, July 21, at 7:30 p. m.

Peck, Mich., July 22, at 7:30 p. m. and on July 23, at 10:00 a. m.

Yale, Mich., July 23, at 3:00 and 7:30 p.m.

Detroit, Mich., July 30. All the Detroit friends are invited to the Odd Fellows' Temple, 129–131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Battle Creek, Friday, August 4, to Sunday, Aug. 6, General Meeting of the Larger Hope people. Services will be held in the Adams Street church building. See notice elsewhere.

Those in the several localities seeing this please tell others.—EDITOR.

AN URGENT INVITATION.

DEAR LARGER HOPE PEOPLE:—I must write to pray you to meet with us in Convention at Battle Creek, August 4 to 6, this year. Let us try to make it our very best meeting. I have not prepared the entire program, but Friday afternoon there will be a Platform Meeting. Topic: The Eternal Life. Led by the clergy and participated in by any one who wants to speak. There will be general conference and prayer meetings as usual, and we hope for a goodly attendance of speakers. I trust I shall be able to be there; and whether there or here, I shall work for our faith, and the best and most good we can do. This is the third time our Battle Creek friends have opened their hearts and homes to us. Let us show that we appreciate it; and let us go determined to get and to leave a blessing.

There is another thing: Some years ago, I wrote an opening and closing hymn, which I very much desired to use at these meetings. They are appropriate, and we should be glad of all the Individual Larger Hope marks we can get. "As much as in me is," I am your verse-writer. I can do but little for the cause only with pen and voice. So you who have kept your hymns, bring them, and we will make use of them. Yours in love,

Ermina Stray.

☞Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

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the earth, will draw all unto myself."

He here speaks of his own conflict with, and victory over the arch-enemy, by virtue of his death and resurrection (Rom. vi. 10), but he calls it the judgment and victory of the *world*. And then he applies it finally to "all men" drawn up to himself—made alive in him. What he did in himself is the basis of the at-one-ment, or the reconciliation of the world to God.—2. Cor. v. 19. This is the climax of the purpose for which he was born into our world—"the good tidings of great joy which shall be unto all people."—Luke ii. 10.

As God, by Adam, caused the race of man to be produced on the natural plane by the law of generation, so, by the Second Adam, he translates the race to the spiritual plane by the law of regeneration. In this subject we have the key to an immortal destiny for mankind. To those who appreciate the representative character and work of the Lord Jesus, the question is not: "How *can* all the world be reconciled to God?" but "How can any member of the race be forever lost?" All must finally be found, and brought into harmony with God. When Christ has brought all up to his plane, all shall be divine, for God shall be in all.—1. Cor. xv. 28.

ANY one who will pay one dollar in advance on his own subscription for the HOPE may send as many *new subscriptions* as can be secured, at the rate of *two for one dollar*. This reduced rate does not apply to renewals and in case of such reduction, the price must accompany the order. Here is a good opportunity for agents or missionaries. Let all do what they can.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, six cents a copy.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jeremiah Tried and Acquitted.—Jer. xxvi. 7-19.

(Lesson for Aug. 6.)

GOLDEN TEXT.—"The Lord is my light and my salvation, whom shall I fear?"—Psalm xxvii. 1.

INTRODUCTION.—Jehoiakim, a son of Josiah, followed his brother, Jehoahaz (who reigned only three months) and reigned eleven years in Jerusalem, and took the wrong way. Jeremiah condemned him as a tyrant. His building his palace by forced labor (xxii. 13-15) his murder of Urijah (xxvi. 20-23), and his persecution of Jeremiah show his character. In the beginning of Jehoiakim's reign, Jeremiah received a message from the Lord, telling him to stand in the court of the Lord's house, and to speak to all the people of Judah who came to worship there. He was to be very particular and speak every word that the Lord gave him to speak. If they would hearken and turn from their evil ways, the threatened calamities would not come upon them; but he was to tell them that if they would not obey the Lord's word, He would make the temple like Shiloh, and make the city a curse to all the nations.

I. JEREMIAH ARRESTED.—Vs. 7-11. When the priests, prophets and the people heard the message which the Lord had commanded Jeremiah to deliver, they had him arrested, and said to him: "Thou shalt surely die." It shows their spirit because they sentenced him without a trial. Their charge was that he spoke falsely of the city in the name of God. This was punishable with death.—Deut. xviii. 20. His position was very unpopular—the people all being against him. When the princes (the Council of State) heard these things, they came from the king's house to the temple, and sat down at the door. They were ready to judge Jeremiah. The priests and the prophets said to the princes and the people that Jeremiah deserved to die (as if he had been tried and found guilty) because he

had spoken falsehood against the city, as they had heard reported.

II. JEREMIAH'S DEFENSE.—Vs. 12–15. He was allowed to speak. His defense was simply that the Lord had really sent him to deliver the message against the city and the people. Again he tells them that if they will repent and obey the Lord, the threatening will not be executed. He seems fearless before them. He says: "I am in your hand: do with me as seemeth good to you; but know for certain that if ye put me to death, ye shall bring innocent blood upon the city, and its inhabitants." Again he affirmed that the message was from the Lord.

III. JEREMIAH ACQUITTED.—Vs. 16–19. His logic, boldness and evident sincerity prevailed with the princes, and they said to all present, "This man is not worthy to die; for he hath spoken to us in the name of the Lord our God." Then some of the elders of the land reminded the assembly that Micah had foretold the utter desolation of Jerusalem, and Jeremiah had not put him to death, but had prayed to the Lord, and the evil was averted for the time. To do as they had proposed, they saw might bring great evil against their souls.

The following verses shew the great difference between Hezekiah and Jehoiakim in the treatment of the prophets of the Lord. Jeremiah was saved for the work he had yet to do.

Jehoiakim Burns the Prophet's Book.
Jer. xxxvi. 20-32.

(Lesson for Aug. 13.)

GOLDEN TEXT.—"The word of our God will stand forever."—Isa. xl. 8.

INTRODUCTION.—In the fourth year of king Jehoiakim's reign, the prophet Jeremiah was commanded of the Lord to have his messages written, and publicly read to the people, as a final inducement to turn from their evil ways. Baruch was chosen as the writer and reader—Jeremiah himself being in some way restrained from going into the house of the Lord. The time chosen was in the ninth month of the next year,—a fast day, when a great crowd was gathered in the temple —and Baruch read the words of the prophet. Micaiah, the son of a famous scribe, on hearing the message, was so impressed that he reported the matter to the Council, and they sent for Baruch to read the message to them. On hearing it, they were afraid, determined to tell it to the king, and, knowing his wicked spirit, they warned Baruch to hide himself and the prophet.—Vs. 1–19.

I. THE ROLL DESTROYED.—Vs. 20–26. The Council hid the roll in the chamber of a scribe, but went to the king, and told him the words of the message. But he was not satisfied with this, but sent Jehudi to bring the roll, and he obeyed, and read it to the king and all present. After hearing three or four leaves read, the king cut it with a knife and burned it in the fire. Yet they were not afraid, did not rend their garments, nor show any sign of reverence for the word of the Lord. Only three of the Council tried to persuade the king not to destroy the roll, but he would not heed their word. He also ordered the arrest of Baruch and Jeremiah. He acted just as if he thought the destruction of the written message and the arrest of the messengers would prevent the execution of the threatening.

II. GOD'S WORD NOT DESTROYED.—Vs. 27–32. Whatever may be done to men or books, "the word of God is not bound."—2 Tim. ii. 9. The roll being burned, the Lord directed Jeremiah to reproduce the message on another roll. This was done, and more was added. Besides this, Jeremiah was to carry a personal message to the king. Because he had defied the Lord in burning the roll, his son would not succeed him in the throne, and his own body would be "cast out in the day to the heat, and in

the night to the frost." He was assured that he, his sons and his servants would be punished for their sins, and all God's word against Jerusalem would be fulfilled.

Dark as was Jeremiah's message, it is worthy of notice that he gave foregleams of restoration, not only of the nation from Babylon, but also of the greater restoration of which the former was a shadow.

Men may now make great efforts to hinder the Lord's message given in the written word, but such efforts are vain. Its threatenings and its promises will all be fulfilled. Notwithstanding the terrible effects of sin, we may rejoice in the gospel assurance that sin and its effects will all be destroyed, and the world be filled with the Lord's glory.

THE TEARS OF GOD

TWICE only in His ministry of years
Is it averred the blessed Saviour wept;
For unbelief of nation flowed his tears.
For unbelief of friends when Lazarus slept.
Oh! how tradition has the truth made dim,
That speaks of Jesus' tears of sympathy.
He says that we behold our God in Him,
And that God grieved by unbelief, I see.

John ix., x., xi. Our Lord had opened the eyes of a man born blind. He had declared himself as the Good Shepherd, come to give abundant life to his sheep for whom he would lay down his life; that his sheep are those who hear and accept him; that to hear his voice is to have eternal life; that eventually all shall hear his voice, and there shall be one flock and one Shepherd. These statements and work caused a division among those who heard. Some said: "He has a devil, and is mad." Others, judging the tree by its fruit, said: "These are not the sayings of one possessed with a devil. Can the devil open the eyes of one born blind?"

Then they violently assailed him in the temple, demanding that he tell them plainly if he were the Christ. Our Lord bade them consider the works he had done, and to see that the Father (God) was with him. Then they took up stones to cast at him, saying he was guilty of blasphemy. Then he left Judea and went into Galilee, and while there, a messenger from Bethany in Judea came with these words: "Behold, he whom thou lovest is sick." The sick man was Lazarus, the brother of Martha and Mary, and this is the first mention of Lazarus. Luke tells us that Martha received Jesus into her house in Bethany. If Lazarus had lived with the sisters, would the house have been called Martha's? Martha had a a sister, Mary, who preferred sitting at our Lord's feet to hear his discourse, and Martha asked him to bid her assist with the serving. This looks as though Martha were the head of this house. Lazarus probably was married and lived elsewhere.

It is important to notice that Lazarus did not send word to Jesus that he was sick. There is not the least proof that Lazarus was a believer in Jesus, or even friendly toward him. That the sisters said: "He whom thou lovest, etc.," proves nothing, except that they believed that if, "God so loved the world as to send his Son," he loves Lazarus also. We know how to claim the promise when our friends are in need of help.—John iii. 16.

When Jesus received their message, he said: "This sickness is not unto death, but for the glory of God, that the Son of God should be glorified thereby." This is similar to his statement as to why the man was blind by God's design, that Jesus might demonstrate in him the work of God, by giving him sight. So it appears this sickness of Lazarus was designed by God, and our Lord, ever obedient to his Father's direction, remained where he was for two days. But yet we are told that "Jesus loved Martha and Mary and Lazarus." Then love kept him from going to them. "After two

days he said: Let us go into Judea again." His disciples were surprised, and reminded him of the threatening to stone him. But he calmly informed them that he was making no mistake—seeing clearly as one sees in daylight. Then he said: "Our friend Lazarus has fallen asleep [meaning he was dead], but I am going to awake him." Again they protested, arguing that if sleeping, he must be getting better. Then Jesus said plainly: "He is dead. And I am glad for your sakes that I was not there." (Why?) So that you may believe. "Still in fear of what would happen to him, they decided to go with him. When Jesus came to Bethany, he found Lazarus had been in the tomb four days.

Martha came out to meet Jesus, and addressed him: "If thou hadst been here [if thou hadst only done as we desired] my brother would not have died." Remembering our Lord's statements to his disciples: "This is for the glory of God; Lazarus is dead; I am glad I was not there; but I am going to awake him," we see the full significance of our Lord's answer to Martha's despair: "Thy brother shall rise again." For this very purpose he had come. But Martha, in her grief, saw no such meaning in his statement, and thought he referred to the general resurrection. "I know that," she said; but it did not comfort her. Jesus tried to impress this fact upon her mind by saying: "I am the resurrection, etc." Then he plainly said: "Do you believe this?" Her answer should have been, Yes, or No; but she, failing utterly to understand him, said: "I believe thou art the Christ." This was no answer to his question.

Then she called Mary, who fell down at Jesus' feet with the same despairing cry: "If thou hadst been here." It is as when we all say or think at such times: "Why did he not prevent this death?" When Jesus saw Mary wailing (margin) he was moved with indignation in the spirit (margin) and troubled himself. Who should believe if not the friends, and the more spiritually minded first? But Mary also was in despair. Nothing could be done now, they were convinced, but, "If thou hadst only come when we desired." He no longer endeavored to teach the truth by word, but would act. "Where have ye laid him?" "Lord, come and see." We are ready to show the dead and the grave, even though nothing can now be done for them. "Jesus wept." Tears of sympathy? "I am glad I was not there." Wept because of the awful ruin that sin and its penalty, death, had wrought?" "I am the resurrection and the life." "For as the Father hath life in himself, even so gave he the Son to have life in himself." "The dead shall hear the voice of the Son of God, and those that hear him shall live." Eventually, all that are in the tomb shall hear and come forth.—John v. Imagine death's Conqueror weeping in the presence of death! But he did not weep when he stood by the dead body of the little girl, nor that of the widow's son at Nain.

Jesus wept at the tomb of Lazarus because his own disciples did not believe in his plain assurance that he had power over even the dead and buried. Lazarus had been allowed to die, and decay of his body to begin, in order to demonstrate to them, and to all, for all time, that Jesus is "the Lord of the dead as well as the living." Jesus was wounded by his friends, and he is wounded today in the same way. People do not believe his plain statements, which are contrary to many traditions.

Now, still groaning in the spirit, he comes to the tomb. The blind ones, then, attributed his tears to sympathy. "Behold, how he loved him," they said. But others said: "Could not he who opened the eyes of the one born blind have prevented this death?" Fault-finding instead of believing his statement: "Thy brother shall rise again."

That Martha had not the faintest hope of the resurrection of Lazarus is shown by her protesting against opening the tomb. "Lord, by this time he stinketh." she said. Then Jesus spoke sternly, "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" Then in a loud voice he commanded Lazarus to "come forth." And Lazarus heard, and obeyed.—See John xi.

"And he could there do no mighty works, because of their unbelief."

"And looked round, being grieved at the hardness of their hearts."

"Forty years long was I grieved with this generation—that do always err in their hearts." F. J. T.

QUESTION BOX.

Questions and short answers are solicited.

Question 31: What is meant by Paul's three days' blindness?—R. H. List.

Answer.—There are many threes in the Bible teaching. We have Jonah's three days in hell—the deep, which Jesus applies to the time He was to be in the death state—the abyss. In reading the Book of Jonah, it seems to be an allegory of the experience of Israel; and in Hosea vi. 1, 2, the time of their restoration seems to be expressed: "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." This suggests the thousand year days—the millennium being the third, in the dawn of which Israel's blindness will end.—Rom. xi. 25, 26. Of this, Paul's blindness may be a type. After talking with the woman of Samaria, Jesus abode with the Samaritans (away from Israel) two days, and then went into Galilee.—John iv. 40–43. Three and the third seem to be used in keeping with the time element in God's plan.—J. H. P.

Question 32:—In what sense are serpents wise?—R. H. List.

Answer: Jesus said to his disciples "Be ye wise as serpents, and harmless as doves." On one occasion he denounced the rulers, scribes and Pharisees as serpents. This expression of the Lord directed to certain men at that time makes me arrive at the conclusion that their very natures might be compared to natural snakes or serpents, which the Almighty Creator has made to show mankind the hideousness of such a *nature, devoid of anything good*, useful and pleasant or pleasing on right lines, but, instead a dangerous, horrible and charming propensity, preying on unsuspecting innocence, devouring the good and the true, for the propagation of wrong, sin and evil. Natural history of course, gives us the characteristics and natures of the different varieties of reptiles which I have not thoroughly studied, but from which we may draw inferences and make our conclusions. Paul says: "The poison of asps is under their lips," (Rom. iii. 14), symbolically pertaining to humankind—the world.

Doves, on the contrary, symbolize the true life represented by the Lord, his Spirit and his people—the characteristics of harmlessness, or perfectness, striving toward God in his ways of uprightness and holiness. This then might be understood as resembling the medicinal or chemical antidotes necessary to be administered to the patients injured or bitten, to counteract the venom circulating in the system, making them non-combative, if not wholly paralyzed, before being devoured. Jesus once said to his disciples: "If ye understand not this parable, how shall ye understand all parables?"

The natural physical can be compared with the carnal spiritual evil, wrong or sin in humankind—*not* subject to the law of God, which Paul declared is holy, spiritual, just and good,—existing like the Lord himself, but *not obeyed*, hence the dire results all over this world of His among the people.—E. W. Lenstrom.

Answer:—The serpent is wise in the sense of being clear, keen, bright and sagacious. Without these qualities, the great Serpent could not have done the work to which he was appointed. These qualities can be used on the right side as well as for the wrong. Christians need to take advantage of all their opportunities to secure the desired end; but Jesus said: "The children of this world are wiser in their generation than the children of light." Do we not need more wisdom in order to be harmless?

In the face of persecution, into which Jesus was sending his disciples, is there not need of the serpent's wisdom that we discreetly keep out of sight when the enemy is near, instead of courting persecution?—J. H. P.

Question 33:—What is meant by the words of Matthew xvi. 19: "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven?"—Mrs. Ida Greusel.

Answer:—These words were spoken to Peter. In Matthew xviii. 18, Jesus said the same thing to the church, sitting in judgment. And in John xx. 23, he said the same in substance to all the disciples, on whom he had breathed the Holy Spirit. The teaching of Peter (who opened the door of the church) and the other inspired apostles had the divine sanction. The Lord counts all as his who believe in him through their word.—John xvii. 20. In Matthew x. 40, we have this principle stated: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." And *men* are accepted or rejected by this rule, no matter who speaks the word.—J. H. P.

Question 34:—What is meant by Rev. xiv. 13: "Blessed are the dead who die in the Lord from henceforth?"—Chas. H. Gilbert.

Answer:—"*Blessed* are the dead" I understand means "*Happy* are the dead." Rotherham renders the verse as follows: "*Happy* the dead who in the Lord do die from henceforth. Yea! (saith the Spirit) that they may rest from their toils, for their works do follow with them." The American Bible Union also uses the word "Happy." To be happy requires consciousness. Many think this Scripture has been applicable to all who have died in the Lord ever since the gospel age began; but we think it is only applicable in connection with the harvest of the earth, mentioned in the context. The location of the statement by the words "from henceforth" is commonly overlooked by those who do not believe in the sleep of the dead. But it seems clear that the happiness of those who die in the Lord does not begin until the harvest, when the Lord comes to receive them to himself.—John xiv. 3. We believe they die, physically, but do not sleep, being changed in a moment to the Lord's presence in the middle heaven.

The evidence that we are in the harvest is given in DAY DAWN—based on the harmony of the prophetic periods. It satisfies most of those who understand the evidence. To others this subject will not be clear. To us the view seems both Scriptural and reasonable. Had it not been necessary for our High Priest to enter into the holiest alone, as typified by the work of the high priest under the law, then it might have been true that Christians always went to heaven at death; and in that case, the Lord would not have to come to meet them at the end (the harvest) of the age. But, having to wait, they slept.

A certain number is necessary to the organization of the heavenly kingdom. The saints slept until the right number were prepared. At the Lord's descent to the middle heaven, they are awakened, and from that time forward it is no longer necessary to wait in sleep but those who die in the Lord pass over at once into his presence. This is as it appears to me.—J. H. P.

GARDEN OF EDEN.

London.—England is likely to have a new region for colonization unless the Germans should take possession of the field first. The region is the locality between Babylon and Bagdad where the Garden of Eden is believed to have been situate.

Sir William Willcocks, who has been surveying in Mesopotamia three years in the interests of the Turkish government, has expressed the conviction that it was in this locality that Adam and Eve lived, and that though now an arid desert the region was once fertile. The Turkish government has determined to do for this district between the Tigris and Euphrates what the Anglo-Egyptian government has done for the country in the lower Nile. Sir John Jackson is to perform feats on the Euphrates by building barrages, so as to suffuse the arid regions with the fertilizing waters of the river.

Already about 3,000 men are engaged on the preliminary work—laying out the camp, etc. Then the spade will be put in at Hindia, the Assuan of the Euphrates, but that will be only one of the three great barrages on this ancient river and the Tigris. At first a district of 600,000 acres will be irrigated at a cost of $7,500,000, after which the value of the land now practically nil will be at least $50,000,000. When entirely irrigated Sir William Willcocks estimates that this resuscitated Garden of Eden will have acquired a value of $190,000,000.—Sel.

PROGRESSIVE TEACHING.

IN the development of the Bible teaching and as an evidence of its truth and harmony, the Plan of the Ages is very important. The Three Worlds (or the three distinct "Heavens and Earth," mentioned in 2. Pet. iii. 5-13)—the world (kosmos—order) that was before the flood, the world that now is, and the world to come with their seven ages—the Sinless, the Sinful, the Patriarchal, the Jewish, the Gospel, the Millennial and the Perfect—are an outline of the revealed Plan, without which the Bible cannot be rightly interpreted. Any statement of the word applied in an age where it does not belong, is made to teach error. How important, then, the apostle's exhortation about "rightly dividing the word of truth."—2. Tim. ii. 15.

The succession of the ages is the basis of the progressive teaching of the Bible. The principle of type and antitype, or the natural used to represent the spiritual, is clearly seen in the word; and in the knowledge of truth, each succeeding age is a step higher than the preceding one.

The fact that the teaching of the ages before the Cross of Christ was largely allegorical or typical, is an important key to many Scriptures. In its light we see in the New Testament the deeper meaning of the promises, the trumpets, circumcision, the sacrifices, the sabbaths, the priesthood, the seed, the land and the kingdom. By it we can also see the deeper significance of the parables and miracles of our Lord, of baptism and the Lord's Supper, of the life, light, bread, flesh and blood of His teaching, and of His cross.

We believe the natural or historical facts, but he bore a deeper cross *daily* (Luke ix. 23), and in this calls upon his disciples to follow him. Paul says: "In that he died, he died unto *sin* [not sins] once;" and exhorts us to reckon ourselves also "to be dead indeed unto sin, but alive unto God."—Rom. vi. 10, 11. This is the only way we can be "crucified with him." This is the baptism into him, which brings the death of sin—the real victim—and the real reconciliation to God. Paul makes this truth prominent in Romans vi. and Philippians iii. 10-14; and Peter evidently had this in mind when he

said: "He that hath suffered [unto death] in the flesh [the carnal mind—Rom. viii. 5-9] hath ceased from sin."—1. Pet. iv. 1.

Those who do not understand this deeper phase of truth may misrepresent this teaching; but those who understand it, will know it is the spirit of the truth, and will see the reason for the sacrifice of the beasts in the typical ages of God's plan. In all the sacrificial work there had to be a priest as well as a beast. The human priest represented the divine Priest who made the sacrifice. The law did not require the death of the priest. The beast sacrificed for sin was a type of the lower nature in which sin (the sinful nature) inheres, and it must be destroyed in order to reconciliation with God. To say that our Heavenly Father "will not be satisfied without blood," gives many a very wrong idea; if rightly understood, it is true, and means that He will only be satisfied by the death of the enmity—the sinful nature—in man. And in our behalf, all this has been done in the Person of Christ, who took our nature and bore our sin—"the sin of the world,"—for this purpose.—Rom. viii. 3. In this we can see how he purchased our salvation from sin by the shedding of his own blood (the lower *life* which he had assumed), without the suggestion of a God to be appeased, or a hint of substitution—an idea which is utterly opposed to justice, and even the most literal teaching of the Bible—for it never calls Christ our Substitute, nor teaches that he died in our stead. The sacrifice of Christ, when seen in its true nature and all-inclusiveness, is infinitely better than substitution.

The use of the natural to represent the spiritual has an important application in the relation of the Jewish and Gospel ages and the first and second advents of Christ with which they end. It was by the study of this subject, and by comparing Scripture with Scripture, that we were led to believe that we are in "the days of the Son of man," the time of "His Presence," "the time of the harvest,"—a subject which is closely related to the wonderful developments of our day—including the great increase of knowledge both natural and spiritual, the breaking up of the old order of government, the modification of denominationalism, and the movement toward the restoration of Israel. To some who have asked for the Scriptural evidence of our position, we would say, it cannot be given in answer to a letter, nor even in a short article. We would have to reproduce a good share of the DAY DAWN.—See "Times and Seasons," "Times of the Gentiles," "The Lord's Coming," "Trumpets and Voices," "The Two Dispensations," and also "The History of Israel," in MOSES AND CHRIST. Those who are asking for evidence, and will not read, will not know.

In the light of the Plan of the Ages, we see that what is commonly called the gospel age, is an age for the election and training of the *virgin* church, *espoused* to Christ (2. Cor. xi. 2), while the millennial age, after "the *marriage* of the Lamb," is the age of her work as the *bride*, when the grand "whosoever will" invitation (Rev. xxii. 17) will be due and go forth effectively. The successful millennial reign of Christ and his Bride will bring the perfect day, when God shall be all in all, and his will shall be done in earth as it is done in heaven.

GENERAL MEETING.

THE General Meeting of the Larger Hope people will be held in Battle Creek, Mich., commencing Friday, Aug. 4, 1911, at 10:30 a. m., and continuing three days, with three meetings each day. All come who can. Those who think they can attend, please notify Chas. H. Gilbert, 48 Plumb St., Battle Creek, as soon as possible. All will be done that is practicable to entertain those who come.

The meetings will be held in the Adams St. church building—four blocks north of Main St. From the Michigan Central Station, walk or ride about two blocks north on the St. car line to Adams St. If coming from the Grand Trunk station, take the street car west, and transfer at Jefferson St. to any car going north, and get off at Adams St.

The Annual Meeting of the Larger Hope Association will be held in connection with this Convention. We hope to receive letters of greeting and contributions from those who cannot attend.—G. W. PATON, Secretary.

W Keith 19
1417 E 60, St

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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THE ATONEMENT.

(*Continued.*)

Atonement in Type.

THE Lord has revealed his purpose and plan in allegory, in type, and in prophecy before revealing them in fact in the person and work of Christ. There is a difference between allegory and type. The allegories in Moses' writings were life-pictures of the gospel plan:—the natural facts of the lives of men and women being used to foreshadow the spiritual facts in God's plan of salvation. Paul refers to Moses' account of Abraham's two wives, Sarah and Hagar, and their sons, Isaac and Ishmael, and says they are an allegory of the two covenants and their results.—Gal. iv. 21–31.

In the allegories we do not find an exact shadow of the plan, but a picture of its chief elements. But in the law we find a more distinct "shadow" of the things of which Christ and his work are the substance.—See Col. ii. 16, 17; Heb. x. 1. We use the word "type" as referring to the more exact teaching of the law. Referring to this, Jesus said that every "jot and tittle," (the smallest parts) must be fulfilled, (Matt. v. 18), showing that all have a meaning. And types are not fulfilled by keeping them, but by the coming of the things to which they point.

We believe that the great atonement, or the reconciling work of the ages, was foreshadowed in the work of the day of atonement—the tenth day of the seventh month of the Jewish year.—Lev. xxiii. 27. It was repeated every year, and was for the whole year. From this it appears that the year represented the whole plan, and that the atonement of Christ is efficacious both before and after it is made.

The Tabernacle.

MOSES first made an inclosure 100 cubits long and 50 cubits wide, due east and west, with hangings of fine twined linen, five cubits high. This was "the court of the tabernacle."—Exod. xxvii. 9–18. It was an inclosure, but it had no covering. Within this court Moses was to have Israel build the Lord a sanctuary in which he might dwell.

—Exod. xxv. 1–9. This sanctuary was called "the tabernacle."—Exod. xxvi. 1; Heb. ix. 2. This was not only an inclosure, but it was also covered with "rams' skins dyed red, and a covering above of badgers' skins."—Exod. xxvi. 14. This would make all within the tabernacle invisible from the outside, and exclude all external light. This inclosure was divided by a vail into two apartments, called "the holy and the most holy."—Ver. 33.

The word "place," when used in connection with either of the invisible apartments, is printed in italics, to show that it is not in the original language, but has been inserted by the translators. Only the court, the place of the altar of death and the laver, was called "the holy place."—Lev. xiv. 13.

This whole arrangement was made according to a pattern shown to Moses in the mount.—Exod. xxv. 9, 40; Heb. viii. 5. It was a shadow or pattern of heavenly things.—Heb. viii. 5; ix. 23.

The three apartments—the court, (or holy place), the holy and the most holy—evidently represent the steps in the way of man's approach to God. Certainly that was the way from the camp of Israel (type of the unregenerate state of man) to the typical presence of God. Hence it foreshadowed the way from the real unregenerate state to the real presence of God.

These "holy places," "figures of the true," needed to be cleansed with the literal blood of beasts, "but the heavenly things themselves with better sacrifices than these."—Heb. ix. 23, 24. Have we not learned that only the shedding of the blood (of man's enmity) of which the blood of the beasts was the shadow, could really cleanse man from sin. Sin is the real victim.

Those who can see that Moses was enabled to make a pattern of God's plan of salvation cannot doubt that he was an inspired writer.

The Furniture.

THE furniture of the court, holy and most holy, and its use, confirm the idea that they represent the way to God. The court had the altar of sacrifice and the laver for washing. These represent the first step in the Christian life. The word says: "Believe [accept the truth about the sacrifice of Jesus] and be baptized." Looking deeper, we see that what was done in Christ *for* us, is to be done *in* us by the Holy Spirit, and hence the killing of the beast at the altar represents the crucifixion of the flesh, or the destruction of the enmity. This means being reconciled to God—the first step in the way to God. In a representative sense, we were reconciled in the death of Christ (Rom. v. 10), as when he died we died (2. Cor. v. 14, R. V.); but personally we were not reconciled until we accepted the truth, and began to carry out its spirit. Then we began to reckon ourselves also crucified, dead indeed unto sin, and alive unto God (Rom. vi. 6–10), and therefore no longer enemies.

Having thus come to the altar, how natural the next step—coming to the laver. The natural desire of the Lord's friends is to please him. Jesus said: "If ye love me, ye will keep my commandments."—John xiv.

15. When man consents to die to sin, it shows that the Spirit of Christ has taken possession of him, and he is prompted to cleanse himself from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.—2. Cor. vii. 1.

To carry out what is implied in the sacrifice is the oft-repeated exhortation of the apostles; and what could so fitly represent that cleansing as washing with water? It is evident that whoever does not want to be clean has not accepted Christ, and therefore has not taken the first step toward God, but is yet in the flesh and is dead in sin—the state of enmity.—Rom. viii. 5–9. But he who has accepted Christ, and therefore has the spirit of holiness—a desire to be cleansed and made like Christ—has taken the step toward God which is represented by the use of the altar and laver.

As the court represents the primary and most external state of the Christian life, so the holy and holiest clearly represent the inner and hidden spiritual life and experience. Though, while in this earthly house (2. Cor. v. 1), the Christian is bodily in the court, or visible condition, yet by faith and spiritual experience it is his privilege to enter the holies. Of this the apostle speaks in Hebrews x. 19–22: "Having therefore, brethren, boldness to enter into the holies [plural] by the blood of Jesus, by a new and living way, which he has consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

He evidently refers here to the washing at the laver, preparatory to passing through the *first* vail, the way into the holies—the way from the holy to the most holy being through the *second* vail.

The Christian lives a double life. Bodily he is yet in the visible, the condition of sacrifice and washing; but in spirit he is in the invisible—the life hid with Christ in God. Col. iii. 3. In speaking of this, Paul exhorts us to reckon ourselves on the risen side.—Rom. vi. 11. He does not count men in the flesh, but in the spirit, when the Spirit of Christ dwells in them.—Rom. viii. 9, 10. In 2. Cor. iv. 16–18, he speaks of the outward and the inward, the seen and the unseen, and shows the importance of looking at the unseen, strange as that may appear. When the earthly house is dissolved, and the inner man is clothed upon with the house from heaven (2. Cor. v. 1–4), he will then be bodily in the holies, the invisible. Then the warfare will be over and the double life ended.

The furniture of the first invisible apartment agrees with the idea of its representing the hidden phase of the Christian life. It had three articles—the table with the shew-bread, the golden candlestick, and the golden altar.—Exod. xl. 22–27. They suggest their use: (1) the spiritual bread by which he lives; (2) the spiritual light in which he walks; and (3) the spiritual altar at which he worships. The natural man cannot receive these things of

the Spirit; from the outside all are invisible; but the spiritual man discerns them.—1. Cor. ii. 14-16. At two of them—the table and the candlestick, at which he receives the revealed truth—he receives from the Lord;—food and light being two essentials of life. But at the third—the altar—which is nearest to the second vail—he gives to the Lord the sacrifice of prayer and thanksgiving.—Heb. xiii. 15; Rev. viii. 3. When a man has done what the Lord requires, and received what He gives, his mind is likely to be imbued with the spirit of worship, and at the inner altar he realizes that there is but a thin veil between himself and Him who sits between the cherubim on on the mercy-seat.—Psalm lxxx. 1.

In the holiest, beyond the second vail (Heb. ix. 3-5), was the ark of the covenant, covered by the mercy-seat and the cherubim. In the ark were three things—the law, the pot of hidden manna, and Aaron's rod which budded—these being the shadow of the higher law, the most spiritual phase of truth, and the rod of life-giving power, of the kingdom of God. While the light of the holy (the middle apartment) was from the candlestick with its seven burners—representing all revealed truth,—the light of the holiest, type of the third heaven, was from God's own typical presence. This was a type of "heaven itself," where Christ, our Forerunner, went to appear in the presence of God for us.—Heb. vi. 19, 20; ix. 24. To this "third heaven," or "paradise," Paul was caught away, and heard and saw things too glorious to be told.—2. Cor. xii. 1-4. The light and the bread of the middle apartment seem to represent all the things that are revealed; but the light and the manna in the holiest represent the "hidden things," which can be obtained only by *special* revelation, as in Paul's case.

Though we can enter even the most holy by faith in our Forerunner, in whom all things are ours, yet the experience of the inmost things is now withheld until we overcome and follow our Forerunner in; but the bread, the light and the worship of the "holy" are ours while we are in the warfare. But "he that overcometh shall inherit all things."—Rev. xxi. 7. There is nothing hidden that shall not be revealed. The hidden manna, the life-giving power, and the glory of God are all objects of hope to the faithful Christian.—Rev. ii. 17, 26; Rom. v. 2. Doubtless a glimpse of these gave Paul encouragement, instead of the removal of the "thorn in the flesh." It meant much when the Lord said: "My grace is sufficient for thee."

Who cannot see that Moses was inspired to foreshadow the way to God? By this way, our Forerunner went to the Father, and therefore it is the only way for his followers. Regeneration is the way to God.

Priest and Sacrifices.

WE have seen that the tabernacle, its furniture, and its use foreshadowed the way to God, and that these things were the ground of operation in the work of the priest in making the atonement. The tabernacle had its use during the year, but the atonement work was done in one day—the tenth day of the seventh month of the Jewish year.

And whatever was the work of the other priests, or of the high priest on other days, it appears clear that the work of the atonement day was done by the high priest.—See Lev. xvi.

It appears clear that the high priest was a type of Christ, our great High Priest. And let it be observed that whatever part man, as an instrument, may have to do in the work of the atonement, it is Christ, either in himself or others, that does the work. No Christian will claim that he saves himself. The glory is all to him, of whom, through whom, and to whom are all things.—Rom. xi. 36.

Though every jot and tittle of the law has a meaning, and shall be fulfilled, still the inadequacy of earthly things to fully represent the spiritual things of Christ and his work is evident. The apostle probably had this in mind when he said: "The law having a *shadow* of good things to come, and not the *very image* of the things."—Heb. x. 1. A shadow is never as clear in its outlines and features as the reality. For this reason we cannot reason as well forward from the type to the antitype, as back from the antitype to the type.

Perhaps in nothing is this weakness of the law more apparent than when it is necessary to represent Christ in his two natures—divine and human. And yet how could he be more clearly typified than by the priest and the beast together. He was both the Priest and the Sacrifice. The typical priest killing the bullock was the type of Christ sacrificing himself. But the law did not require the death of the priest, but of the beast—representing the lower nature, in which is the enmity. For this reason we may see that the sacrificial death of Christ did not consist in his leaving the glory of heaven and coming in the flesh, as some claim, but in the death of the flesh—the body prepared for sacrifice.—Heb. x. 5.

As the typical high priest represented Christ in his divine nature, it appears that all the beasts used in sacrifice must have represented humanity in its various phases, in Himself and others. Two beasts were used as sin-offerings in the atonement day—a bullock and a goat.—Lev. xvi. 3-9. They were killed at the altar, their blood was carried in to the holiest and sprinkled on the mercy-seat, and their bodies were burned without the camp.—Vs. 14, 15, 27. Only the fat of the sin-offerings was burned on the altar.—Ver. 25. Another selected goat did not die as a sin-offering, and yet was to make atonement, being presented alive before the Lord, and then sent off into the wilderness as a scapegoat.—Vs. 10, 20-22. (See MOSES AND CHRIST, page 181.) Besides these, two rams were used as burnt-offerings.—Vs. 3-5. Their blood was not sprinkled on the mercy-seat, but on the altar. —Lev. i. 5. Their bodies were not burned without the camp, but on the altar, in the court. The burnt offering is spoken of as "a sweet savor unto the Lord," (Lev. i. 17), and appears to represent the sweet savor of a holy life—our reasonable service.—Rom. xii. 1.

Christians generally believe that the atonement work of Christ was typified by the work of the high

priest in the tenth day of the seventh month; but it is not commonly seen that the antitype of that atonement day must include all the time used to reconcile the world to God, or until all enmity shall be done away, and the endless reign of peace brought in. That rest and peace will be the result of the complete reconciliation of the world to God and each other.

Many also overlook the fact that the typical high priest in the atonement day made two sin-offerings —above-mentioned—the bullock as the leading sacrifice, and the goat following in every particular the leader's example. When the high priest was ready for the work of the atonement day, clothed with the holy linen garments (Ver. 4), —not the garments "for glory and beauty," described in Exodus xxviii., but simply linen garments, which represent righteousness), he first killed the bullock which was to make atonement for himself and his house (Ver. 11), carried its blood —the evidence of its death—into the holiest and sprinkled it on the mercy-seat, between the cherubim, in the form of a cross.—Ver. 14.

This type evidently was fulfilled in the personal experience of Jesus, from his baptism to his ascension to heaven. At his baptism he said: "Thus it becometh us to fulfill all righteousness."—Matt. iii. 15. Was not this a fulfillment of the high priest washing himself and putting on the holy linen garments? His self-crucifixion appears to have been the antitype of the high priest killing the bullock: and his reproach-bearing in all his life outside the sects of Israel, and his final bodily crucifixion "without the gate," were foreshadowed by the burning of the body of the beast "without the camp."—Heb. xiii. 11, 12.

The shed blood being the evidence of the completeness of the sacrifice, in both type and antitype, it appears that the presenting of the typical blood before the Lord, in the holiest, must have foreshadowed the ascension of Jesus to the presence of the Father—the perfected and glorified man, in a spiritual body, being the perfect evidence that the lower nature, the enmity, the sin of the world, which he had assumed, had been completely done away.

Though in a fundamental, representative sense, the atonement was complete in the personal work of Christ, the Head of every man,—for in that he died all died (2. Cor. v. 14, R. V.),—yet there is another important sense in which it was then just begun. What was done *in* Christ *for* others, must be applied to and carried out *in* them, in due time and order. In the order of its application, the work of atonement wrought in Christ comes through him to the church, and through the church (his body) to the world.

As what was done in Christ must be repeated in his followers, another typical sacrifice was made. The Lord's goat, selected for a sin-offering, was slain. As we have seen, it followed the bullock in every particular. But the bullock was to make atonement for the high priest and his house (type of the church), and the goat was a sin-offering for all the people—type of the world. —Lev. xvi. 11, 15. In the final application both the church and the

world are included.—1. John. ii. 2.

Mark the order of the work. After sprinkling the blood of the bullock on the mercy-seat, the priest came out to the altar in the court to sacrifice the goat. Having shed its blood, he went in and sprinkled it on the mercy-seat, as had been done with the blood of the bullock. —Ver. 15. The application seems natural. The relation of the goat to the bullock in sacrifice is the same as the relation of the church to Christ. He leads and they follow. They have fellowship with his sufferings. and are made conformable unto his death.—Phil. iii. 10. They fill up what is behind in his afflictions (Col. i. 24), and go to him without the camp, bearing his reproach.—Heb. xiii. 11–13. And those who follow him in his sufferings shall follow him to glory, and reign with him.—Rom. viii. 17; 2. Tim. ii. 12. The oneness of Christ and his followers can scarcely be overestimated. The promises the Father has made to him are also made to them. They are "heirs of God, joint-heirs with Jesus Christ." With him exalted, they will rule the nations and judge the world. 1. Cor. vi. 2; Rev. ii. 26.

Why should anyone doubt that the Lord's elect goat was a type of the Lord's elect people in their work of sacrifice? It does not take the credit from him, as some seem to think. It is Christ in them, by his Spirit, who does the work; and all the glory belongs to him. The time of their sacrifice is during this age of election and overcoming; and when they follow their Forerunner into the holiest, it will be the fulfillment of the sprinkling of blood —the evidence of the completeness of the sacrifice, as it was with their Leader. Some think that no one will ever follow Christ to the heavenlies. If they do not, then the idea of his being our Forerunner is meaningless. But Jesus said: "Whither I go, thou canst not follow me now; but thou shalt follow me afterward."—John xiii. 36.

This view of the sacrifice of the followers of Christ being correct, it appears evident that the coming of the priest to slay the goat was a type of the coming of the Holy Spirit at Pentecost, and that the work covers the whole gospel age. That coming of the Spirit was the result and evidence of the acceptance of the personal work and sacrifice of Christ Jesus. He said he would send the Spirit in his name. Of that presence he said: "Lo, I am with you always." It is by this Spirit (Christ in you, Rom. viii. 9–13) that believers are enabled to mortify the deeds of the body and to follow their Head. As it was the same priest that killed both the bullock and the goat, so it is the same divine Spirit in Jesus and his followers that overcomes and brings to victory. As God was in Christ, so Christ is in his followers; and not of themselves, but by the indwelling Spirit power they work out their own salvation, knowing that it is God that worketh in them. Phil. ii. 12, 13.

Many, in dealing with the atonement, take no account of the number of the beasts and the order of the typical work. To them the sin-offering is merely Jesus dying on the Roman cross, which accord-

(*Continued on page 233.*)

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EDITOR'S APPOINTMENTS

Battle Creek, Friday, August 4, to Sunday, Aug. 6, General Meeting of the Larger Hope people. Services will be held in the Adams Street church building. See notice elsewhere.

Aug. 13, Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, Aug. 18, at 7:30 p. m.

Peck, Mich., Aug. 19, at 7:30 p. m. and on Aug. 20, at 10:00 a. m.

Yale, Mich., Aug. 20, at 3:00 and 7:30 p.m.

Detroit, Mich., Aug. 30. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

GENERAL MEETING.

THE General Meeting of the Larger Hope people will be held in Battle Creek, Mich., commencing Friday, Aug. 4, 1911, at 10:30 a. m., and continuing three days, with three meetings each day. All come who can. Those who think they can attend, please notify Chas. H. Gilbert, 48 Plumb St., Battle Creek, as soon as possible. All will be done that is practicable to entertain those who come.

The meetings will be held in the Adams St. church building—four blocks north of Main St. From the Michigan Central Station, walk or ride about two blocks north on the St. car line to Adams St. If coming from the Grand Trunk station, take the street car west, and transfer at Jefferson St. to any car going north, and get off at Adams St.

The Annual Meeting of the Larger Hope Association will be held in connection with this Convention. We hope to receive letters of greeting and contributions from those who cannot attend.—G. W. PATON, Secretary.

(*Continued from page 231.*)

ing to Hebrews xiii. 11, 12, was the final disposition of the body "without the gate?" They have not seen the deeper meaning of the sacrifice, and the daily cross, bearing which we are to follow Christ.—Luke ix. 23. They have overlooked the fact that there were two sin-offerings in the type, and that therefore there must be two in the antitype. Some, seeing that two goats were used,—one killed, and one that escaped,—claim that one represented Christ in his death, and the other in his resurrection. They ignore the fact that the goat that escaped did not go to the typical heaven at all, but into the wilderness. Besides, they leave the bullock—the leading sacrifice—out altogether. Though the slain goat was *a* sin-offering, it was not *the* sin-offering. The bullock was the leading sacrifice. The goat followed its example, and therefore did not typify the sacrifice of our Lord Jesus.

Many see and teach that the going in and coming out of the typical priest represented the ascension and return of Christ; but they do not see that the priest in making the two sacrifices went in and came out *twice* in the same day. And as no jot or tittle can fail of fulfillment, no view of the atonement can be correct which overlooks the two sacrifices, or crowds the two comings into one.

It is a fact of practical importance that while the sacrifice of any believer is necessary to his own spiritual growth and exaltation, still the sacrifice is not so much *for* himself as for others. It is Christ for the church, and the church (as the body of Christ) for the world. As baptism represents this sacrifice, we may see why it is said that Christians are "baptized for the dead."—1. Cor. xv. 29. The leading principle of Christianity is self-denial for the good of others. We are not to think of *our* salvation as the end, but as the means for the salvation of the world. It is benevolence, not selfishness, that reveals the nature and purpose of God.

This subject illustrates the important Bible truth that the Lord elects and saves the church first, that through them, joined to Christ as a royal priesthood, he may save the world afterward.

MRS. MYRON MEAD.

Marietta McClellan was born Oct. 9, 1851, at Astoria, Illinois. She was one of the four children of John and Mary McClellan. The former dying when she was but eleven years old, left her to the care of her mother, who gave her a good general education and a special training in music, both vocal and instrumental. At the age of nineteen, she was united in marriage to Asa Garland, at Peoria, Illinois, where they resided until his death, about two years thereafter, leaving her with one child, James Asa. She remained a widow two years and was again married to W. F. Hern, of Chicago, where they took up their residence. To them were born three children, Maud Mildred, Millard, and an infant. She lived with her son, Dr. Garland, in Buchanan several years, then with her daughter, Mrs. Conrad, in California, for two years, then, returning to Buchanan resided with her sister, Mrs. Baird, until her marriage to Myron S. Mead, February 6, 1906, with whom she has lived happily until her death.

At the age of eleven, she united

with the Christian church accepting Christ as her personal Savior. Upon changing her residence she united with the Baptist church, where she was a member until her union with the Larger Hope church twelve years ago. She has ever since endeavored to live in accordance with her profession and belief. She was an earnest worker in the Master's vineyard, rendering valuable service with her trained voice and musical ability. She was active in the affairs of the church, holding the position of clerk for a number of years.

Her last illness covered a period of five months, during which time she was a great sufferer. She has had the constant care of her son, Dr. Garland, and her daughter, Mrs. Conrad, the loving sympathy of a kind husband, the watchful help of her sister, but in spite of all that could be done by mortal hands, she succumbed to the inevitable fate of us all and fell asleep July 11, 1911, at the age of 59 years 8 months and 2 days. She endured the suffering bravely and when aware of her helpless condition, submitted willingly, full of faith and trust, confident that the time is short when she will again be united with loved ones under better and more glorious conditions.

There is left to mourn for her an affectionate husband, Myron S. Mead, two sisters, Julietta Rough, of Buchanan, and Dorinda J. Prosser, of Los Angeles, California, one brother, M. F. McClellan, of Chicago, one son, Dr. James A. Garland, of Buchanan, and one daughter, Mrs. Maud M. Conrad, of Los Angeles, California, two grandchildren and many friends.

Sister Mead was a strong, active character, ever courageous in the discharge of her duty as she saw it. She did not shrink from the pathway before her, nor shun the burdens along the way, but took up the thread of life with its responsibilities, following it bravely through until she confidently and trustfully laid it down in peaceful rest. Her helpful presence will be very much missed in society, in the church and in the home.

Funeral services were held at her late residence in Buchanan Wednesday, July 12, 1911, at 5 o'clock p. m., conducted by D. E. Vanvactor of Argos, Indiana, and she was laid away in Oakridge cemetery to await the resurrection morning at the coming of our Lord.

—D. E. VANVACTOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jeremiah Cast into Prison.—Jer. xxxvii. 4–21.

(Lesson for Aug. 20.)

GOLDEN TEXT.—"Blessed are ye, when men shall revile you, and persecute you, and say all maner of evil against you falsely, for my sake."—Matt. vi. 11.

INTRODUCTION.—Jehoiakim reigned eleven years in Jerusalem, and slept with his fathers. His son Jehoiachin reigned only three months, and was carried captive to Babylon. And the king of Babylon made Mattaniah king in his stead, and changed his name to Zedekiah.—2. Kings xxiv. But neither did Zedekiah nor his servants give heed to the words of the Lord by Jeremiah. Yet in his trouble he sent two messengers to Jeremiah to ask him to pray for them.

I. THE RETURN OF THE CHALDEANS. Vs. 4–10. Jeremiah, though having offended Jehoiakim so grievously, was not put in prison, but went in and out among the people. The Chaldeans (Babylonians) lay in siege against Jerusalem; but when they heard that the Egyptians had come to fight against them, they lifted the siege, and went to meet them. The king and the people in Jerusalem probably thought their danger was over. But instead of Jeremiah giving Zedekiah an answer of peace, as there may have been a temptation to do, he answered by the word of the Lord, that the Egyptian army would return to their own land, and the Chaldeans would come again, take the

city, and burn it with fire. They were not to be deceived into thinking that their trouble was past.

II. JEREMIAH IMPRISONED.—Vs. 11-15. Jeremiah's answer excited strong hatred against him, and some were on the lookout for a reason that would justify his arrest and execution. The occasion soon appeared. Before the Chaldean army returned, Jeremiah decided to leave the city and go into the land of Benjamin. At the gate of Benjamin, he was arrested by a captain of the ward, and accused of leaving the city to go over to the enemy. He denied the charge, but appearances were against him; and he was brought to the prince, who treated him shamefully, and without a trial cast him into prison —a dungeon.

III. JEREMIAH JUSTIFIED.—Vs. 16-21. He was kept in the dungeon many days. Meanwhile the words of the prophet were being fulfilled, and the king, being anxious, sent for Jeremiah and had a secret talk with him in his house. He was looking for some hopeful word from the Lord; but Jeremiah spoke the ungarnished truth, and told the king that he would be carried as a prisoner to Babylon.

Then, though all looked so unfavorable for the prophet, he protested against being kept in prison. He had done nothing wrong, and had not had a trial. His words had been coming true. In this he compared himself with the prophets who had declared that the king of Babylon would not come against Jerusalem. He did not wish to die in the dungeon. The king did not release Jeremiah; he may have stood in fear of the princes who had caused his imprisonment; but he permitted him to remain in the court of the prison, and commanded that he be given daily a piece of bread out of the bakers' street, until all the bread in the city were spent.

Jeremiah has been thought of as a picture of an ideal Christian worker. He was instant and constant in service. He was faithful in giving the divine message. He was self-respecting in the face of persecution. He was diplomatic for the truth. He battled for life, but was ready to die.

Judah Carried Captive to Babylon.—Jer. xxxix. 1-10.

(Lesson for Aug. 27.)

GOLDEN TEXT.—"Be sure your sin will find you out." Num. xxxix. 23.

INTRODUCTION.—There are parallel accounts in 2 Kings xxiv; 2. Chron. xxxvi. and Jer. lii. A thousand years back Israel came out of Egypt and started toward the promised land; but now we see the last of a sad procession leaving it and going into captivity in Babylon. This was a punishment for their sins, especially idolatry. Observe that they never went back to Egypt. See Hosea xi. 1: "When Israel was a child, then I loved him, and called my son out of Egypt." It appears that the Lord's dealing with the nation is like his dealing with the individual son. Egypt represents the natural state, to which those begotten of God never go back. They are sons, though they may be prodigals. Babylonish captivity was not a type of the natural state, but of the Lord's chastisement of his prodigal sons. Restoration was to follow.

The going into captivity was a gradual process. First, the masses of the ten tribes were taken. And Judah was not all taken at once. The king of Babylon was virtually the head over Jerusalem years before the final desolation. It was he who made Zedekiah king. The seventy years do not measure the captivity, as many think, but "the desolation of Jerusalem."

I. THE SIEGE OF JERUSALEM.—Vs. 1-3. It lasted about eighteen months —from the tenth month of the ninth year of Zedekiah's reign to the fourth month of his eleventh year. He began to reign when he was twenty-one, and reigned eleven years. This is one of

the many cases where the fraction of a year is called a year. Zedekiah did evil in the sight of God, would not listen to Jeremiah, and would not submit to the king of Babylon, as he had sworn to do. He is thought of as a weak king. The people were worse than he. They brought the abominations of the heathen into the house of God.—Ezek. viii. (See also 2. Chron. xxxvi. 15, 18.) At the end of the siege, the princes of Babylon entered the middle gate, and established Babylonian government.

II. THE FATE OF ZEDEKIAH.—Vs. 4–7. When Zedekiah saw the princes and the great army, he knew that further resistance was hopeless, and he and others fled from the city by night, by way of the king's garden—no doubt thinking to save themselves. But the Babylonian army pursued them, and Zedekiah was soon captured in the plains of Jericho. He was taken to Riblah, two hundred miles north, to Nebuchadnezzar, and he passed judgment on him. He shewed no mercy. He slew Zedekiah's sons and all the nobles of Judah. Then Zedekiah's eyes were put out, and, bound with chains, he was carried to Babylon. There he died.

III. THE FATE OF THE CITY.—Vs. 8–10. The Chaldean army left at Jerusalem proceeded to demolish the city. They burned the palace, and the houses of the people, and brake down the walls. The temple was ransacked and the holy vessels and treasures taken to Babylon. The temple was burned. Many were slain, and those who escaped the sword were taken to Babylon—except the poor, who were given vineyards and fields—and made slaves to the king and his sons until the "first year of Cyrus." All this was to fulfill the Lord's word through Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate, she kept sabbath—even seventy years.—2. Chron. xxxvi. 21. It is evident that this number is a key. (See "The Jubilee Cycles," and "The Times of the Gentiles," in DAY DAWN).

Through the darkness of their history, the prophet saw the gleam of hope. First destruction, then restoration, is God's plan. A partial and temporary restoration was to come to Israel in seventy years, and after a scattering among "all nations," a final and permanent restoration.—Jer. xvi. 10–21; xxxi. The same principle is applicable to mankind.—Psalm xc. 3; 1. Cor. xv. 22, 23. All the Lord's penalties and promises will be fulfilled and the blessings are last and abiding.

(We omit the Review for Sept. 3.)

BIBLE REVELATIONS.

DANIEL "understood by books" that the time was fulfilled for the deliverance of his people from Babylon. I understand by Daniel's book, and others, that the time is at hand for the deliverance of Christ's antitypical people from antitypical Babylon. His invitation: "Come out of her, my people," is on the Spiritual side of deliverance from mystic Babylon. I understand by the Book of books, that the seven-times punishment of God's typical people, who, (as concerning the gospel are enemies for your sakes—Rom. xi. 28.) is nearing its bitter end, and that a *second* deliverance is nigh at hand for them. In gloom and doubt, in anguish of both soul and body, they have wearily trudged along down through the ages past, with their four universal, worldly, persecuting, Satan deceived kingdoms of men, a nation without a country of their own, and their pilgrimage wet with tears.

While the mercy of God endureth forever, the nature and duration of his anger is visible here. By His grace I understand that of the seven sacred promises to Mary, the sixth one is about to burst forth in its full Millennial morning glory bloom. "And the Lord

God shall give unto him the throne of his father David."—Luke i. 31-33. This is the long-looked-for, the long-hoped-for and the long-prayed-for fifth kingdom which is universal and divine, and will not pass away.

We are living in the dark, black evening of Satan's long evil day; but, amazing grace! in this evening there is light. Then come on, weeping and wailing brother Jew; come on hopeful Gentile; come on every body, into this much-needed light. "The King of Israel, even the Lord, is in the midst of thee." Zeph. iii. 14, 15. There is deliverance from the densest darkness for all. The Book says: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." And it shall come to pass in that day, that the Lord shall set his hand the *second time* to recover the remnant of his people."

A very important part of the revelations of the Scripture is to understand the marvelous significance of God's second things, so often mentioned within the volume of the Book. First things seem to be transient and typical of the second things that are eternal. Notice the difference between the first and second Adams. See the bondage and deliverance of both literal and spiritual Israel from the two Babylons. And above all things, do not fail to notice the essential difference between the first and second comings of Christ.

At His first coming He was visible to natural eyes, and had power to give natural sight to those who could not see Him with those eyes. At His second coming He is visible to spiritual eyes, and has power to give spiritual sight to those who want to see him with these eyes. At His third coming, *with* His saints——well, are you going to be with Him to see Him as He is, and be like Him? The twenty-fourth chapter of Matthew, like all other portions of Scripture, will read just the same after the day of judgment, as it did in the days preceding it. As none but those inspired with the power of our Saviour, could save others, so, none but those inspired with the revelations of Scripture can herald the gospel of Christ's presence to others.

Time with God is eternal, but he has measured off portions of it for us, in which to execute his purpose and "plan of the ages," and these times are limited. All the signs of these times are conspicuous to spiritual eyes. Do you know that Pentecost, a solemn, Jewish festival on the fiftieth day after the Passover, in commemoration of the giving of the Law, which fell on Sunday June 4, 1911, was the exact middle of the last Pentecostal week of years? A knowledge of the significance of this divine event and its momentous antitype, means much to the living saints. It means too much to enumerate here. See God and his Word about it for yourself. As highly favored missionaries of the everlasting Gospel, (good-news) we have a most excellent, happy duty to do.

My fondest and dearest hope is to see the perspiring world quench their parched thirst with the Elixir of eternal youth, which bubbles up and overflows so freely from the well of Living Water. To see them all as beautiful, freshly born flowers so gladly greet the welcome spring time morn of their happy eternity, in that glorious, sweet flowery scented Land of eternal bloom and bliss, in the new mansion home and body prepared for them.

While the saints, the prospective bride company are waiting God's due time for a consummation of their union with his Son from Heaven, the great multitude are waiting for the sons of God, their brothers, who have the honor of teaching them holiness of the Lord.

R. H. LIST.

☞ THE BLESSED HOPE is a booklet of 64 pages. Price 6c each, or 65c a dozen.

EXTRACTS FROM LETTERS.

Abiding Friendship.

DEAR BRO. PATON:—Pardon my delay in writing you. I assure you it has not been for a want of interest. The abiding Christian friendship for nearly forty years still lives on for you and your beloved family. The infirmities of age (I will be 84 next Sept. 12th.) are telling on me, and it is more difficult to write than in former years.

I still read the HOPE, which comes to me through your kindness and consideration, for which I am very thankful. While honestly differing from you in some of your positions, I am in hearty accord with the spirit in which you write. It would be a great pleasure to be with you in your meeting at Battle Creek, but this is out of the question. My heartfelt prayer is,

"If I am right, thy grace impart
Still in the right to stay;
If I am wrong, Oh! teach my heart
To learn the better way."

So I am a learner, realizing that should I cease to be a learner, I cease to be a disciple. The retrospect is precious; the prospect is glorious.

My wife joins me in loving regard to you and your family.—Eld. Geo. W. Wright, Rockford, Minn.

None More Welcome.

BRO. PATON:—Enclosed find a dollar for renewal for the HOPE, and fifty cents for which please send the HOPE to — —. Many papers come to our home, but none more welcome than THE WORLD'S HOPE. "Tidings of great joy!" Wonderful, still there's more to follow. May this gracious spirit ever remain with you. God bless you all.—O. J. M., Gladwin, Mich.

Love the Grand Truths.

DEAR BRO. PATON:—Enclosed find a dollar for the HOPE for another year. Oh! how I love the grand truths of the Larger Hope. Would that all might believe and have the joy it brings.—F. S., Brockton, Mass.

JEWISH AGRICULTURAL COLONIES IN PALESTINE.

Two recent debates in the Turkish parliament have served to shed considerable, and favorable, light on the success of the Jewish agricultural colonies established in Palestine since the anti-Semitic outbreaks in Russia and Roumania thirty years ago. The member for Jerusalem, Ruhi el Alidi, opened the discussion with a warning to the government that these colonies were becoming a menace to the state, owing to their systematic striving after complete independence from Turkish rule. He was supported in his attitude by the member for Damascus, who went so far as to predict the creation of "a second Crete" in the heart of the province. An Armenian and a Bulgarian member took up the defence of the Jewish colonists, first of all by ridiculing the notion of a danger consisting of a handful of industrious agriculturists in a state that commands an army of 1,000,000 men. But they went further, and proved, in part by the admission of their opponents themselves, that the colonies had become valuable economic assets of the province, benefiting not only their members but the surrounding native population as well.

The charge of striving after complete independence brought against the Jewish colonists consisted of three counts: Their custom of submitting all matters of dispute to arbitrators chosen by themselves, instead of appealing to Turkish courts of justice; their independent habit of constructing and maintaining highways at their own cost, instead of waiting for the government's dilatory officials to do this, and, finally, their no less practical and needful organization of a postal service of their own, independent of the untrustworthy Turkish postoffice department. On this last charge, the only serious one of the three the anti-Semitic member for Jerusalem was forced to admit that it would be a

very good thing indeed if the Jewish postal service were generally introduced *into Palestine.* He was also *forced* to concede that the colonies were models of public order under the Turkish law.

These Jewish colonies, between thirty and forty in number, now cultivate some 75,000 acres of land and consist of approximately 8,000 souls. Originally viniculture was their main industry, but the results proving unprofitable the colonists turned to the growing of oranges, almonds, olives and cereals instead, succeeding from the very first in these later undertakings. It is no doubt due to the agricultural school established at Jaffa forty years ago by the Alliance Israelite Universelle that the plantations of the colonies have become models of modern agricultural methods. What is more, they have also rendered great service through afforestation, especially in swampy tracts. Their schools are excellent, and they support competent physicians and good hospitals. The debate served in the end to bring out the value of the Jewish colonies as civilizing rural centres, whose influence is already markedly noticeable in the improved material condition and ways of husbandry of the surrounding natives.

The motive for an attack so easily refuted must remain a mystery, but it has served at least to bring to light some interesting and most encouraging information concerning the Jewish colonies in Palestine.—*Sel.*

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CHRIST OUR REPRESENTATIVE.

THAT Christ is the Representative of mankind, as the head represents the body, and therefore not their Substitute, we regard as an important Bible truth. Perhaps no scripture more clearly expresses this truth than John xii. 31, 32: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." That the oneness is essential is shown by the fact that all were created in him. —Col. i. 16, R. V. Later, in the fullness of time, he was made "in the likeness of sinful flesh," (Rom. viii. 3), "Made sin for us."—2. Cor. v. 21. Be*cause he was the Second Adam,* He, like the first Adam, represented the world, and therefore in this sense was the world. He spoke of his own judgment unto death as "the judgment of the world," and of his own resurrection as the casting out of the prince of the world. And then, as if to leave no room for doubt in its application, he makes his own lifting up, or exaltation, the assurance that all shall be drawn to himself.—R. V.

This identification with mankind makes what he did gospel for all. Had he not been "the Head of every man," his victory would not have been the security of the victory of all. Had he died and risen instead of man, then no one would have been called upon to follow him; but being the Head, then all must follow him, "every man in his own order." Adam gave us his own nature, which was weak and mortal, and so drew all men down after him. And Christ gives his nature, which is immortal and victorious, and so draws all up after him. Because of this it is written: "As in Adam all die, even so in Christ shall all be made alive. Every man in his own order."—1. Cor. xv. 22, 23. There is order in the downward career, through it was representatively accomplished in the person of Adam,

the head; so also there is order in the upward career, though it was representatively wrought out in Christ, the Head.

The representative character and work of Christ is the key to the gospel of salvation through him. In his Person, God took possession of humanity to destroy its enmity, "the carnal mind," or "will of the flesh," and so bring mankind into oneness with himself. For this cause he took our nature by his mother; was subject to all our frailties, and was subject to temptation. He was "tried in all points like as we are, and yet without sin,"—that is, he did not yield. But we are told that "He suffered being tempted," and is therefore "able to succor them that are tempted." Having felt our infirmities, he can sympathize with us in our trials. —See Heb. ii. 10, 18; iv. 15, 16. His conflict was with the Devil,—the embodiment of all the evil forces in the universe.—and by his divinity he conquered. The sinful nature that he had assumed was judged to destruction, but He rose triumphant. And this was the only possible hope of man's triumph.

The lower nature being destroyed, as typified by the destruction of the beast, and so the prince of the world cast out, we may see that Daniel ix. 24 was fulfilled in the Person of Christ when he died in the midst of the seventieth week. He was to "finish the transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness." All this was "finished" in the Person of Christ. It was the destruction of all the works of the devil in a representative sense; and it was therefore the essence and security of the salvation of mankind.

If anyone does not see this relation of the finished personal work of Christ to the final salvation of mankind by the destruction of the works of the devil, will such a one tell us in what sense the death of Christ was the judgment of the world; in what sense his resurrection was the casting out of the prince of the world; and in what sense his exaltation will result in drawing all unto himself? It seems that most teachers let this text alone.

We would emphasize the truth that our Lord *draws* people to himself. He does not drive them, but draws and wins them by the power of his love. The Lord says: "I have loved thee with an everlasting love, and with loving-kindness have I *drawn* thee." Jesus said: "No man can come unto me except the Father who hath sent me *draw* him." "The goodness of God *leadeth* thee to repentance." "The love of Christ constraineth us" to live for him who died for us and rose again. John says: "We love him because he first loved us."

God's love, when known, destroys the enmity, and fills the mind with responsive love, and so with the spirit of loyalty and obedience. The tendency of the natural mind is to resist God, because the people do not know him. But the power of divine love and grace has overcome the natural opposition in some, and drawn them toward himself; and we rejoice in the assurance of him who in himself conquered for the world, that the same power will continue to be applied until *all* opposition is overcome, and he has drawn all unto himself.

IN MEMORY OF MRS. MARIETTA MEAD.

BY ERMINA STRAY.

She was ferried over the river
By the boatman still and pale,
And met by the gracious Giver,
Whose love will never fail.
Though our eyes are dim with weeping
And our hearts are heavy and sad,
The vigil of Hope she is keeping,
And her eyes are wondrous glad.

The household gods about us
Cause our heart-wrung tears to flow,
Because she must tread without us,
The path we each must go.
The waves of the river brighten
When we think who has once crossed there.
There is nothing to trouble or frighten,
But something our vigils to share.

The impulsive, the tender hearted,
The loving sister and friend,
The wife from whom you are parted
The mother whose memories blend
With all things dear before us,
We have known or shall ever know.
She has gone to swell the chorus,
Where thanksgiving peans flow.

E W Keith 3 18
1417 E 60, St

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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IMPUTED RIGHTEOUSNESS.

THAT Paul teaches that God imputes righteousness to those who believe in Christ is admitted by nearly all who read his writings; but some claim that it is a dangerous doctrine, on the ground that it leads people to think that they do not need to become really and personally righteous in order to be fit for the kingdom of God. If it has that effect, it must be dangerous; and it is not uncommon now for preachers and others to say that Paul was mistaken. But it seems safer to think that those who reject the doctrine of imputed righteousness do not understand it, than to think that Paul did not understand the gospel of Christ.

In Paul's letter to the Romans, he gives a clear outline of the gospel plan. In the third chapter, he gives a dark picture of man as a sinner,—by nature, and therefore by practice,—and shows that he cannot be justified—made righteous—by obedience to the law: for all the law can do is to give a knowledge of sin.—Vs. 9–20. He then shows that now—by the gospel—the righteousness of God without the law is manifested (witnessed by the law and the prophets), and that sinners are freely justified by the grace of God, through the redemption which is in Christ Jesus.—Vs. 21–26. This righteousness of God, or justification, he tells us, is received by faith, and not by obedience to the law, which condemned the sinner, so that no one can boast of himself or of his own righteousness.—Vs. 27–30. (See also Eph. ii. 8–10.) And yet he shows that the law is not made void, but established, by this doctrine of justification by faith.—Ver. 31. This is because faith works by love, and leads to a life of practical righteousness. Though sinners are not saved *by* good works, they are saved *to* good works.

It is worthy of notice that in the Bible the believer in Christ is never counted a sinner—but a saint—however imperfect he is in himself. After speaking to believers as saints, or "the sanctified in Christ Jesus," the apostle exhorts them to overcome their evils; and says he could not speak unto them as unto spirit-

ual, but as unto carnal, even as unto babes in Christ.—See Rom. i. 6, 7; 1. Cor. i. 2; iii. 1–3. Though weak and imperfect in themselves, they are counted "complete in Him." —Col. ii. 10. God has made Christ unto us "wisdom, righteousness, sanctification and redemption."—1. Cor. i. 30. All that he is, is credited to us.

Paul refers to Abraham as an illustration. "He believed God, and it was counted unto him for righteousness."—Rom. iv. 3. In verse 4 he shows that if salvation were of works, it would not be of grace, but of debt; and then adds: "But to him that worketh not [to earn salvation], but believeth on him that justifieth the ungodly, his faith is counted for righteousness." As it was of Abraham, so of the believers in Christ;—though imperfect in themselves, they are counted righteous.—See verses 20–25, and v. 1.

Paul shows that David also speaks of the happiness of the man "to whom God imputeth righteousness without works, saying: Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—Vs. 6–8.

Not to impute sin is to impute righteousness, or to count them holy. We know that neither Abraham nor David was perfect in character; and the same is true of the Christians to and of whom Paul was writing. The fact that their sins are said to be "covered" implies that they are yet sinners in their own nature. When they are made perfect in righteousness, as God is perfect, they will no longer need to be "covered."

It is an important gospel fact that men are said to be justified and reconciled through the death and resurrection of Christ. What sinners need is said to have been done in Him. The ground of a sinner's acceptance with God cannot be his own righteousness, for he has no righteousness. If he knows the gospel, he does not approach God in his own merit, but trusts in the *finished* work of Christ, realizing that He reconciled us and made us righteous by His death, and destroyed death by His resurrection; and that he is "accepted in the Beloved."—Eph. i. 6; See also Rom. v. 10; vi. 10, 23. Some are inclined to ridicule it, but Paul plainly teaches that by Adam's sin all were made sinners, and that by the righteousness of Christ all are made righteous.—Rom. v. 12, 18, 19. Whether we understand it or not, it is clearly revealed that Christ was so vitally related to mankind that his death was on account of our sins, and reconciled us to God, and his resurrection was on account of our justification.—Rom. iv. 25; v. 10. This is what makes his death and resurrection gospel for all sinners.—1. Cor. xv. 1–4. We receive this truth by faith, but faith does not make it true. Faith receives and applies the truth; and while it is true before we believe it, yet until we believe it, our *experience* is the same as if it were not true. The merit is in him, and in what he has done for us, but receiving it by faith, we have peace with God, and rejoice in the hope of his glory.—Rom. v. 1, 2.

What a blessed standing-ground we have. In him we have wisdom, righteousness, sanctification and

redemption.—1. Cor. i. 30. God made him who knew no sin to be sin for us, that we might be made the righteousness of God in him. —2. Cor. v. 21. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."—Ver. 19. Righteousness and reconciliation are inseparable.

Those who know this truth, that our acceptance with God is "Not by works of righteousness which we have done," but according to his mercy which was revealed in Christ Jesus, are not the least likely "to maintain good works."—Titus iii. 4-8. They will not believe that the doctrine of imputed righteousness is dangerous. They know that faith in God's all-abounding and sin-covering grace works by love and leads to obedience. John says: "We love [him] because he first loved us."—1. John iv. 19. And Jesus said: "If ye love me, ye will keep my commandments."—John xiv. 15, R. V. What Christ secured *for* us by his death and resurrection, is applied *to* us when we believe, and then is wrought *in* us by the Spirit and develops good character and works.—Eph. ii. 8-10.

Those who realize their sin and their need of God's covering mercy, are not dead in sin, but are begotten by the Spirit, and come into fellowship with the Lord of life and love. They do not work for him to get life, but because he has given them life. They do not work to gain a place in his family, but because they are in the family. "The fruit does not give the tree life, but is produced by the tree because it is alive; and the tree is *known* by its fruit. People do not grow to become members of Christ's body, but once in him, they grow in grace and knowledge; and from Him, their Divine Head, all needed help comes, to enable them to overcome their evil, and grow up to perfection. He that has the hope of victory—of seeing Christ as he is and being like him—purifieth himself, even as he is pure.—1. John iii. 2, 3.

Righteousness is not imputed to encourage sin, nor to set aside the necessity of growing up to personal righteousness. The opposite of this is true. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1. John i. 9. Forgiveness is an instantaneous act of mercy, but cleansing is a process. When it is complete, there will be no more danger of committing sinful acts. The overcoming will then be past, and we will be ready for a place with Christ in his throne.

Meanwhile, we have self to overcome. How much easier to do this, and to climb the hill of life, if we do not carry the burden of guilt and the fear of failure. How discouraged many people often are because they have doubt as to their acceptance with God. They do not realize that God has given them the assurance of eternal life and righteousness in Christ Jesus. They think their eternal life depends upon their perseverance; and if they stumble and fall, as all are liable to do, they are discouraged. They perhaps do not know that all believers now have eternal life, and therefore cannot lose it. They do not realize that "The Lord upholdeth all that fall, and raiseth up all

those that be bowed down."—Ps. cxlv. 14.

There are rewards for faithfulness, but life, sonship and a place in God's family, are not of works, but of grace. "Of his own will begat he us, by the word of truth."—Jas. i. 18. The seed by which we are begotten is incorruptible, and therefore cannot fail.—1. Pet. i. 23-25; John i. 13.

The strong one in an earthly family may fill a place of great usefulness, but the little one, who is just able to talk and walk, and who often takes a fall, is as near and dear to the parent's heart. And its standing in the family does not depend upon its strength and knowledge, but on the fact that it is the child of its parents. It lives, eats, loves and grows because it belongs to the family. And the same is true of the child in the spiritual family.

When sin is not imputed to a man, God counts him dead to sin; and when righteousness is imputed to a man, God counts him alive to Him. Speaking of the Lord Jesus as our Head and the Source of our life, Paul says: "In that he died, he died unto sin once; but in that he liveth, he liveth unto God;" and adds: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, though Jesus Christ our Lord."—Rom. vi. 10, 11. What God has done for us in Christ, we are to count as ours; and though we are counted righteous, because we are to be righteous, we are to strive to be right. Having been baptized into Christ, in accepting him as our covering (Rom. vi. 1-5 and Gal. iii. 27), we are to make it our aim to "Put on the Lord Jesus Christ," practically. Rom. xiii. 14. This principle is seen in Colossians iii. 3-5—an apparent contradiction: "Ye are dead, * * mortify [put to death] therefore your members [of the body of sin] which are upon the earth." How can a dead man kill himself? He is first counted dead and alive in Christ,—righteousness imputed,—and then he is to carry the work out practically.

See also verses 9, 10. By the grace of God, we are counted complete in Christ: and because personal perfection is the Lord's purpose concerning us, we are to follow his example, and aim to "stand perfect and complete in all the will of God."—Col. iv. 12. What we are to be, God already counts us (calling what is begun as though it were complete), and we are to strive to be, and work out our own salvation, for it is God that worketh in us to will and to do of his own good pleasure.—Phil. ii. 12, 13. Because we are counted holy, righteousness being imputed to us, we are called upon to be holy in conversation and life. Though counted in Christ when he died for us, and when we believed the truth, yet it is the true purpose of life to win Christ, and be found in him, "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the

dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 8–14.

The greatness of this high calling can only be realized when it is seen that those who are faithful, and keep Christ's works unto the end, growing up to his perfection, are to be a royal priesthood, and be co-workers with him in blessing the world of mankind.

In the atoning sacrifice "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19. What was thus done in him, is applied by the Spirit of truth, through faith and obedience—to the church first, and through them to the world afterward. The righteousness is first imputed, and later imparted, when we shall be like Christ.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Daniel and His Companions.—Dan. i. 8–20. (Lesson for Sept. 10.)

GOLDEN TEXT.—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth."—Rom. xiv. 21.

INTRODUCTION.—Daniel, born in Jerusalem, is supposed to have been fourteen years old when he was taken to Babylon. He is brought before us as a learned man, a wise statesman, a great prophet, and a noble character. The Book of Daniel is both historical and prophetical, mainly the latter. Some still hold that it is real history and prophecy, but some regard it is as fiction. Ezekiel refers to Daniel twice (xiv. 14; xxxviii. 3), which seems proof of his real personality; and our Lord refers to him as a prophet.—Matt. xxiv. 15.

I. VICTORY OVER TEMPTATION.—Vs. 8–15. This is designed as a Temperance Lesson. Among the captives in Babylon, we see Daniel and his three companions. Their names were all compounded with the name of God. Daniel means "God is my judge;" Hananiah, "God is gracious;" Mishael, "This is as God;" and Azariah, "God is a helper." The king had their names changed, and compounded with those of royalty or idols. They were called Belteshazzar, Shadrach, Meshach, and Abednego. They were chosen to be trained as trusted officers in the king's court; and the king appointed that they should be fed on his food and wine.—Vs. 1–7.

Here was temptation. Wherein was the danger? (1) The diet was probably such as was forbidden to Israel; (2) Its tendency to idolatry—the custom of offering a portion to the heathen gods; and (3) the injury to both body and mind. Daniel, knowing the law, and the bad effects of such diet, determined that he would not be defiled by the use of it; and requested of the prince of the eunuchs that he might be excused from its use. The Lord had brought Daniel into favor with this prince; but the prince was afraid to disobey the king.

He thought any other diet might show to their disadvantage, and he might lose his life.

Then Daniel appealed to Melzar—a steward—to be tried for ten days on a diet of pulse and water, and then to be compared with those fed on the king's food. This plan was allowed, and the result was all that could be desired. It showed the success of a diet of beans, peas or grain, without animal food or wine.

II. THE RESULT.—Vs. 16–20. As a result of the test, Melzar took away the king's food, and continued to feed them on pulse. They had the best bodily conditions. Their mental powers were good, and they were successful in their education. Daniel's prophetic power was developed: he had understanding in all visions and dreams. They pleased the king, and were honored with high positions, where they were a great blessing to others. Daniel continued to the first year of Cyrus—the date of the restoration.—Ezra i.

Daniel's example teaches us to do right at all hazard, to "keep the body under." What people eat and drink has much to do with health and comfort. Blood, muscle, nerve and brain are no better than the food from which they are made. And health of body has much to do with mental power. We know that many lives and homes are wrecked by the use of strong drink. We cannot gather grapes of thorns nor figs of thistles. What is sown must be reaped.

Daniel may be regarded as a type of the overcomer, who has the promise of sitting with Christ in his throne, and sharing in the work of the final restoration.

Daniel's Companions in the Fiery Furnace.

Dan. iii. 13-28.

(Lesson for Sept. 17.)

GOLDEN TEXT.—"The Lord is my helper, and I will not fear what man shall do unto me."—Heb. xiii. 6.

INTRODUCTION.—After Daniel's promotion to a position of great influence in Babylon, he secured a prominent place for his three companions.—Dan. ii. 48, 49. And they were put to a severe test to see if they were really the servants of God or of the king.

Nebuchadnezzar, the king, had a great golden image erected, and called the officers of all the provinces to come to its dedication.

Then a decree was issued requiring that, at the sound of all kind of music, all the people should fall down and worship the image. The penalty for disobedience was to be cast alive into a fiery furnace.—Vs. 1–7.

This decree was hard on the Jews, whose religion forbade them to worship the image. Probably many bowed, but the three young rulers stood erect,—an act of courage, and showing faithfulness to Jehovah. They were reported to the king, and it was expected that they would suffer the penalty.

I. ARRAIGNED BEFORE THE KING.—Vs. 13–18. The king was very angry, and had the three young rulers brought before him. He questioned them. He could hardly believe it. In the face of such authority and such a penalty it was hardly conceivable to such a king. If they were really defying his authority they must go into the furnace; and he defied any god to deliver them.

The three men answered the king fearlessly. They declared their faith that their God could deliver them from the fire and from him; but, even if He did not protect them, they would not worship his gods nor bow down to his image.

This was a case of stern integrity to the truth—just what is needed in every day life. In various ways people are still called on to worship the golden god; and those who refuse have to pass figuratively, into a fiery furnace. The Lord will have a people who will stand for truth and equity.

II. IN THE FURNACE.—Vs. 19–25. Being coolly defied, the king was furious; and he ordered that the furnace be made ten times hotter than usual. Did he not know that the hotter the fire the quicker the death? The strongest soldiers were chosen to bind the three men, and cast them into the fire. In executing the king's decree, the soldiers themselves were killed by the fire; but the faithful three were unhurt, and the king was surprised to see four in the fire—the fourth being "like a son of the gods."—R. V.

Many times in their fiery trials God's faithful ones have found the presence of the "fourth." "Lo, I am with you always."

III. THE DELIVERANCE.—Vs. 26–28. The king came near the furnace, and in answer to his call, the three men came out of the fire. He called them "servants of the Most High God." And the king's associates came together and saw the men "upon whose bodies the fire had no power,"—no sign of the fire being upon them nor their garments. And the king owned and blessed the God of the faithful, who had sent his angel and delivered them. And he made a decree that no one should speak a word against the God of the Hebrews, who alone could deliver. He also promoted Daniel's three companions.

The Lord does not always spare the natural life of the faithful, but he has promised to be with them in the fire; and they are candidates for promotion in a better kingdom than Babylon.

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"OUR FATHER."

IN these first two words of the prayer which Jesus taught his disciples, we see the thing for which we delight to contend—the Universal Fatherhood of God, and the Universal Brotherhood of Man. Of course, if God is the Father of all men, then all are the sons of God, and therefore brethren.

We know that many Christians do not see this as we do. They think that "*Our* Father" means that he is the Father of Christians only, and there are some things in the word that have given ground for this idea. Our Lord said of certain ones: "Ye are of your father, the devil, and the works of your father ye will do." And Paul said: "As many as are led by the Spirit of God, they are the sons of God." And there are other similar Scriptures.

In what sense is the devil the father of wicked men? It must be on account of their low conditions and principles, as he is not the author of their being. But Christians will hardly deny that all men are "the offspring of God." Even the heathen poets, endorsed by Paul, expressed this truth: "For we are also his offspring."—Acts xvii. 28. Yes, Paul endorsed this by saying: "Forasmuch as we *are* the offspring of God, etc.," making this truth the ground of his argument against idol worship. The idea is that, as we have such a high source, and therefore have such great faculties and possibilities, we ought not to worship the things beneath us, or which we have made. Men tend to grow like what they worship, and therefore we ought to worship God, our Father.

What, then, is the difference between the believer and the unbeliever—the converted and the unconverted? This question suggests its own answer: The one has received the truth and come under its uplifting influence, and the

(*Continued on page 233.*)

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EDITOR'S APPOINTMENTS

Union Church on Town line, about three miles south-east of Peck, Friday, Aug. 18, at 7:30 p. m.

Peck, Mich., Aug. 19, at 7:30 p. m. and on Aug. 20, at 10:00 a. m.

Yale, Mich., Aug. 20, at 3:00 and 7:30 p.m.

Detroit, Mich., Aug. 27. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Sept. 3 and 10. Open for special arrangement.

Those in the several localities seeing this please tell others.—EDITOR.

BE STRONG.

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep the wrong,
How hard the battle goes, the day how long.
Faint not, fight on! Tomorrow comes the song.—Sel.

SIX GOOD OFFERS.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

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OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN in offers 4 and 5.

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(*Continued from page 247.*)

other has not. But let it be remembered that believing the truth does not *make* it true. That it *is* true is the all-sufficient reason for believing it. And yet, let it be observed, that so long as people do not believe the truth and come under its saving influence, it is practically the same to them as if it were not true.

Will we be understood if we say that in the unbelieving or unregenerate human mind (the state in which men are called the children of the wicked one), the principle of divine sonship is in a latent or dead condition. In that condition there can be no consciousness of the divine relationship, and therefore no experience concerning it. But the principle must exist or it could not be latent, and then be developed. When Paul says: "You hath he quickened who were dead," it implies the existence before the quickening. When the dormant principle is quickened, and the spirit of truth and love becomes the ruling motive, then what Paul says becomes true in our experience: "The Spirit itself beareth witness with our spirit that we are the children of God."

If we know the blessed truth that God is our Father, we should also know that all mankind are brethren. John says: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." If the living one is the brother of the dead one, then the dead one is the brother of the living one. The relationship is the same on both sides. The brotherhood is a fact, and is not dependent on the mental condition of the persons. When the truth is realized that all are brothers, it becomes a practical and elevating principle in all the relations of life. It is more than patriotism. It is world-wide in its bearing.

OUR FATHER DECLARED.

IN John i. 18 we read: "No man hath seen God at any time. The only begotten Son, who is in the bosom of the Father, he hath declared him." Here three things are stated: (1) the invisibility of God to mortals; (2) the position of the Son—in the Father's bosom; and (3) the work of the Son—to make the Father known.

How emphatically this third truth is against the old idea that the Son came to appease the Father's wrath, and reconcile him to man! This is a dangerous untruth, especially when one desires to know how to be at peace with God. How precious it is to know that the Son came to reveal what always was, and always will be true, that God is our Father, kind, forgiving and loving. "Acquaint now thyself with him, and be at peace."

It seems to be a great truth that love is the cause of all that God created. The universe is because God is Love. "Thou hast created all things, and for thy pleasure they are and were created." —Rev. iv. 11. Then God's love did not need to be purchased. Love is the perfection of friendship. God is the Friend of man. He is good. He so loved the world that he gave his only-begotten Son. The Son is the Father's expression. It seems good to think that he was and is in the bosom of the Father;—that his coming in the flesh was the revelation of the Father's heart in human form. And the text suggests that while he was in the flesh for manifestation, he was still in the bosom of the Father as the fountain of supply. Some may think that he was in the bosom of the Father only after his ascension. But it seems well to think less of place, and more of relation and condition. The Father, being himself invisible, needed the visible manifestation, and the Son was that manifestation, and the link between heaven and earth. John iii. 13 teaches that though he came down from Heaven, he

was still in heaven. Many think of heaven as a place far away; but here heaven seems to be a spiritual state, not so far from us in locality as in condition. As the spiritual nature is developed, we may realize that we too are in heaven while still on earth.

It is good to realize this truth, that God is truly and always our Father and our Friend; that he never was our enemy, and therefore did not need to be reconciled to us: but that we need to be reconciled to him. In other words, we need to have our spiritual nature quickened and developed into harmony with our Father, and the misson of the Son was to declare the Father for the purpose of bringing us into the spiritual condition in which he dwells. He came into our condition in the flesh, that he might take us to his condition in the spirit. He was rich and became poor, that we through his poverty might be rich. He was made sin for us, that we might be made the righteousness of God in him. He took our humanity that in and through him we might be made one with God. This at-one-ment was wrought in him, and by him it will be wrought in us.

This is a theme that since we learned it we love to emphasize: that the Son came to declare the Father; not to reconcile him to man; not to appease his wrath, but to reveal his love, and by means of it to appease and destroy man's wrath;—to take away man's enmity by the revelation of the infinite love through the Lord Jesus Christ.

God revealed brings heaven to man or man to heaven. We need to know God. It is not that we should have a theory about him, but an experience. John says: "He that loveth not knoweth not God, for God is love."—See 1. John iv. 8, 16. If we love, we have a little idea of what God is. It may not be possible to define fully what love is, but, if it refers to God, we may say that it includes that state of mind which will not be content without pleasing him; and, if it refers to our fellow-beings, it seeks to do them good. Love is the perfection of friendship.

"Blessed be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

THE NINETY AND NINE.

A NEW VERSION.

There was one fair lamb that safely lay
In the shelter of the fold,
But ninety and nine were lost—away—
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, I am here, this lamb of Thine—
Am I not enough for Thee?"
But the Shepherd made answer,
"Ninety and Nine
Are still far away from me,
And, although the road be rough and steep,
I go to the desert to find each sheep."

But little that ransomed one ever knew
How deep were the waters crossed,
Nor how dark were the nights that the Lord passed through
Ere He found His sheep that were lost;
Out in the desert He heard their cry—
Sick and helpless and ready to die.

"Lord, whence are those blood drops all the way
That mark out the mountain's track?"
"They are shed for all who have gone astray
Ere the Shepherd can bring them back."
"Lord, whence are Thy hands so rent and torn?"
"They are pierced tonight by many a thorn."

But all through the mountains, thunder-riven,
And up from the rocky steep,
Will arise a glad cry to the gate of heaven,
"Rejoice: I have all my sheep;"
As the angels echo around the throne,
"Rejoice, for the Lord brings back his own."

—Helping Hand.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

☞THE BLESSED HOPE is a booklet of 64 pages. Price 6c each, or 65c a dozen.

TWO CIRCUMCISIONS.

IN Colossians ii. 11 Paul says: "In who a also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."

From this and other Scriptures it is clear that circumcision, like many other things in the Bible, has two meanings, natural and spiritual. And while many think only of the natural, or think of it as the more real, it is but the shadow, of which the spiritual is the substance. The apostle himself applies this rule to several things which in the letter were in force before the death of Christ, but which are applicable only in spirit since then. The believers in Christ at Colosse were under the influence of certain Judaizing teachers, and to them Paul says: "Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath [all of which were ceremonies of the Jewish age]; which are a shadow of things to come; but the body [the substance] is of Christ."—Vs. 16, 17.

It appears clear that the apostle included under this principle all the ordinances of the Old Testament. He calls them the "rudiments," or primary elements, "of the world," out of which Jesus died, when he was made perfect through sufferings; and therefore those who by faith are "dead with Christ" are not subject to these ordinances.—Ver. 20. The substance having come, the old forms, if obeyed, are no higher than "the commandments and doctrines of men."

Of course, this statement of the apostle does not include the ordinances of the New Testament—those introduced by our Lord himself and practiced by the apostles, under the guidance of the Holy Spirit. Though these too are ceremonies, yet they have their use as expressions of loyalty and as symbols of spiritual things. They were appointed in love and wisdom, and adapted to human need, to lead the mind by object-teaching from the lower to the higher, from the form to what it signifies. But if people are satisfied with the mere ceremony, as if that were the reality, would they not fall under the same condemnation expressed by the apostle concerning the old ordinances?

People are liable to go to extremes—either making too much or too little of forms. The same is true of what people think of the Jews in God's plan. Some regard the Jews, according to the flesh, as the Alpha and the Omega of the coming kingdom of God; and others ignore them entirely, and apply all the promises to them to the Church of Christ. It seems clear that there are natural and spiritual Jews, just as there are natural and spiritual circumcisions—the first in either case being the shadow of the spiritual, of which Paul speaks as *the* Jew and *the* circumcision. See Romans ii. 28, 29: "He is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."

According to this the Christian is the spiritual, and therefore the real, Jew. Seeing this, some ignore the natural Jews and their restoration altogether. But this is not necessary, as both are recognized (as in Romans xi., where the believers and Israel cut off for unbelief, and finally saved, are brought to view), and there are promises of natural and spiritual blessings, adapted to both. The promise of an inheritance to Abraham and his seed had two phases,—natural and spiritual,—even as there are two phases of the seed itself, as represented by Isaac and Christ. The two phases are said to be as the sand of the sea-shore, and as the stars

of heaven. The inheritance of the natural seed is the land of Canaan, and the seal of this phase of the promise is the natural circumcision. But Abraham, seeing beyond the shadow, looked for "a better country, that is, an heavenly," and "for a city which hath foundations, whose builder and maker is God." —Heb. xi. 10, 16. It seems that the seal of the higher phase of the promise must be the circumcision of the heart, in the spirit, and not in the flesh. It appears to be important to learn to discriminate between the two phases of the seed, of the promise, of the seal, of the inheritance and the kingdom, and not to expect a share in the earthly promises, as many Christians are doing. If earthly hopes tend to earthly life, the heavenly hope will tend to the higher life.

"THE APPLE OF HIS EYE."

"Keep me as the apple of the eye."—Ps. xvii. 8.

"He that toucheth you toucheth the apple of His eye."—Zech. ii. 8.

"He kept them as the apple of His eye."—Deut. xxxii. 10.

Am I Lord, so dear to Thee?
He harms Thee who toucheth me;
Every grief that hurts my heart
Reaches Thee with stinging dart.

Sensitive my eye to pain,
Quiv'ring sore thro' nerve and brain,
But more keen the pain to Thee
When a sorrow toucheth me.

Like the apple of Thine eye!
In Thy love thus let me lie;
What can harm Thy little child,
Though oppressed, abused, reviled?

Let me leap for joy of heart
Over every sting and smart;
Not an ill can come to me
Which has not come first to Thee.

Fill me with this thought of grace
As I gaze on Thy dear face—
This my comfort and my plea,
He harms Thee that harmeth me.—Sel.

☞ SEND for free sample of HOPE.

EXTRACTS FROM A LETTER.

Ye Must Be Born Again.

DEAR BRO. PATON:—Enclosed find twenty cents, for which send me a dozen tracts, "Is Christ Our Substitute?" And I also present a little article entitled, "Ye Must Be Born Again."

It has pleased the Lord to at least permit me to be much afflicted in body; but thereby he has opportunity to teach me much concerning his precious word. In these afflictions we are brought nearer to him, and then he can reveal certain truths to us.

I have been led to see that the redemption of our race has been absolutely secured in Christ—not that he has made a plan simply whereby it is possible for us to be saved if we do this or that, as many teach; thus leaving the matter in our own hands to decide whether it would become efficacious or not. If this were so, it would be a certain failure, because man is the failure; but not so with God. He worketh all things after the counsel of his own will. The redemption through Christ is God's work, and not man's. It is God's way of giving life and immortality to a lost and ruined race, so that the outcome as to life, or salvation, depends, not on the fallen, sinful creature, but on God, the Almighty Creator.

Two weeks ago, I heard a sermon in which the minister stated that it depended on us whether we should be saved or not—that it all hinged on man's will—that God would like to save mankind, but could not on account of man's stubborn will, which completely hindered, and, of course, would frustrate God's power to save the sinner. After going to bed that night, I slept till about two o'clock, when I awoke, and my thoughts were continually on God's word until about six in the morning, and the conversation between Christ and Nicodemus came vividly before me, especially the words, "Ye must be born again." Now the thought

that presented itself was this: Jesus did not say, Nicodemus, it is your privilege to be born again, or if you choose, you may be born again, or if you meet certain conditions you will be born again. Not so. There was the one great word—the thus saith the Lord:—"Ye must be born again." Nothing that Nicodemus, or the rest of the race, whom he represents, (for it is still preached to all sinners that they must be born again), can in any possible way hinder the being born again, when God's due time comes for it.

Of course, he is now calling the first fruits, and preparing them for their place and purpose. They are to share with Christ, so that it can be said: "In the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit in thrones." From that time on, the word, "Ye must be born again," will be carried out in the rest of the race, who have missed the high calling or first fruits. But that will still be the Lord's work, and the glorified Church with him. It will be the work of the ages until all are reconciled to God and born again. Praise the Lord for his great redemption for us sinners, through Christ Jesus our Lord, world without end. May the Lord bless this message to someone.—John J. Gettel, Chambersburg, Pa.

THE TRANSFIGURATION.

LET each one read from Matthew xvi. 13 to xvii. 9. We regard the teaching here as one of the evidences that the plan of salvation does not end at the second coming of the Lord, or his coming for his saints, but that it will go on afterward until all the nations shall hear the voice of the Son of God; and "They that hear shall live."—John v. 25.

It seems clear that the Transfiguration scene is a representation of the kingdom of Christ and its merciful work after it is established in its glory at his second coming. It is a picture of his appearing in glory; and we are told that when he thus appears, "Then shall ye also appear with him in glory."—Col. iii. 4. As the wife is said to be the glory of the husband, so the Church is the glory of Christ, and for this reason he could not appear in his glory if she were not with him. And it is clearly Scriptural that their appearing with him is preceded by "the coming of the Lord [for his saints] and our gathering together unto him."—2. Thess. ii. 1.

Many do not see the distinction between the Lord's coming *for* his saints and his later coming *with* them. Because of this, they have been led to crowd all the stages of his coming together, as if it were a single event that could take place in a moment; and yet they know that the first advent of Christ covered more than thirty years. It is well to take this fact into account.

In 1. Thess. i. 9, 10, we see the true attitude of the Church in the gospel age—to turn from idols, serve the living and true God, and wait for his Son Jesus from heaven. He said: "I will come again, and receive you to myself, that where I am, there ye may be also."—John xiv. 3. Of course, he has been with them, by his indwelling Spirit, all the age; but the apostle shows that the Lord Himself descends, and they are caught up to meet him, and so shall they ever be with him.—1. Thess. iv. 16, 17. Is it not clear that it must be after this gathering together unto him, that "the Lord God shall come, and all his saints with him?"—Psalm l. 5; Zech. xiv. 5; 1. Thess. iii. 13.

As the coming *for* the saints is the coming of the *Son* of God, so the coming *with* his saints is the "manifestation of the *Sons* of God." As they waited for the *Son*, their Bridegroom, so the rest of mankind wait for the *sons*, that they also may be delivered.—Rom. viii. 19–21. This later manifestation

appears to be illustrated in the transfiguration scene.

In this lesson we have a picture of both the saints with Christ in the heavenly phase of the kingdom and the nations still on the earth. The heavenly is the ruling, teaching and blessing power, and the earthly are the subjects to be taught and blessed. The heavenly kingdom is here represented by the glorified three —Christ, Moses and Elias; and the nations are represented by three untransfigured men— Peter, James and John.

Many admit that the first three represented the glorified, but they have no use for the earthly three, as they do not see that the heavenly kingdom is to rule and bless the nations. But as Christ and the saints are to be manifested in glory, there must be others to whom they shall appear; and this truth is illustrated in this lesson.

It has been asked why Jesus, Moses and Elias should represent the heavenly kingdom; or why Moses and Elias should be chosen instead of others for this picture. There are two views that seem worthy of attention. First, Moses being the law-giver, fitly represents God's people of the Jewish dispensation. And it seems clear that Elijah (the old Testament name for Elias) represents the gospel church—the fruit of the gospel dispensation. —See DAY DAWN. Christ is the Center of faith in both dispensations, and the Lord of both. Put with this the fact that in the New Jerusalem the two are blended—the twelve angels at the gates being the twelve tribes of Israel, and the twelve foundations being the twelve apostles—and it suggests a reason why Moses and Elias, rather than others, should stand with Christ to represent the heavenly kingdom.

The other view is based on the revealed fact that Moses fell asleep in death, and that Elijah was translated. The kingdom to be set up at the Lord's second coming is to be composed of two classes—God's people who had fallen asleep, and those who do not sleep, but are changed in a moment, and pass over into the heavenly state, to be with Christ. Moses seems to be the representative of those raised from such sleep, and Elias of those changed without sleep. These things are evidence that the Transfiguration scene is a foregleam of what is not due until after the coming of the Lord for his saints, whether asleep or awake.

This location of the transfiguration scene as a picture of what is due after the second coming is sustained by the context. In verse 27, of the preceding chapter, the coming in glory and the reward are mentioned. And in verse 28, the Lord made the emphatic promise that some of them should be witnesses of that very thing: "There be some standing here, which shall not taste of death, till they *see* the Son of man coming in his kingdom." Then the next verse (xvii. 1) says, "And after *six days*," Jesus took Peter, James and John, and showed them just what he had said *some* of them should *see*,—"the Son of man coming in his kingdom."

Some object to the idea that the transfiguration scene was given in fulfillment of Christ's promise, and have claimed that Christ *actually* came "in his glory," "in his kingdom," before some of the disciples died. But we are sure that the whole tenor of prophecy locates the coming of Christ, the resurrection, and the establishment of his kingdom at the seventh trumpet, or at the end of the gospel dispensation. And it is worthy of note, that Peter, one of the three witnesses, assures us that the scene on the holy mount *was* a fulfillment of the promise of Christ.—See 2. Pet. i. 16–18. Christ had said they should *see* the glory of Christ coming in his kingdom. Here Peter says: "We were *eye witnesses* of his majesty," that is, of his glory, of his kingdom. Then he refers directly to what was said and done on the mount of transfiguration.

This satisfies us. It was important to portray beforehand the glorious kingdom and its work. And so he chose the three to represent the nations—three who will doubtless be with Christ in the *heavenly* phase of the kingdom, when he *actually* comes in his glory, as he came then in figure. And the force of the figure is not weakened by the time when he thus appeared:—"After six days." Seven is made prominent in the Bible. Six days of work, then rest! Six days of waiting, then the reward, the glory! Six days Moses waited in the cloud, then the glory appeared! Six thousand years of earthly experience, then the kingdom of Christ!

Christ was "transfigured." Trans means across or over. To be transfigured, is to be *carried over in a figure.* This shows the truth of our position. It was a figure of the kingdom to come. This is why it is called a vision.—Verse 9.

In order to see the value of this lesson in its bearing on the future proclamation of the gospel, let us put ourselves, in thought, in the position of the *nations*, after the saints are with Christ. The three apostles, not transfigured, now represent them. They begin to realize a little of the truth of Christ's presence as king. A voice from the cloud speaks to them, "This is my beloved Son, in whom I am well pleased: hear ye him."—Verse 5. Who are to hear him? Let us remember our standpoint. We are in the position of the nations after the kingdom has come. It is the voice of the heavenly kingdom to the kingdoms of earth. "The *nations* shall hear and be confounded." And, blessed be God, they shall also hear and live. This is one of the passages that usually has been misapplied, for want of knowing the plan of the ages. It has always been well to hear the voice of Christ, but this passage shows that this work of proclaiming Christ as King has special application in the future. And if this one thing could be clearly seen by Christians generally, it would be a key to many Scriptures and a source of great joy to many sad hearts. Hope for mankind does not end with the second coming of Christ.

Another point, the three disciples were afraid.—Verse 6. Under the ordinary teaching concerning the coming of Christ, would not the nations very naturally be afraid when they began to realize that the Judge had come? But what a blessed word from the Judge himself to these stricken ones: "Arise, and be not afraid."—Verse 7. People have usually been taught to think of the coming Judge and the judgment with fear and dread. Oh! that all might realize now, what the nations will then learn, that our Judge is not our Enemy, but our best Friend—the sympathizing One. He is appointed Judge because he is the Son of Man. The Psalmist gives a view of the judgment of the world, entirely different from the popular one.—See Ps. xcvi. and xcviii. He calls upon everything and everybody to rejoice and be glad that the Lord is coming to judge the world. This surely is in keeping with our application of these few words of Christ, as King and Judge, to the nations of the earth, "Arise, and be not afraid."

What a joyous thing it is and will be to proclaim this message of judgment, this everlasting gospel, to mankind! And how blessed it is to see each new evidence of the truth of this blessed hope—that mankind are not on the way to endless ruin, but under the guidance of an all-wise Father, and the discipline of a loving Judge, are approaching a glorious destiny. "The hour is coming, and now is, when the dead [all the dead] shall hear the voice of the Son of God: and they that hear shall live." God forbid that we should seek to weaken or limit this grand promise! May we all rejoice in its fullness and universality!

WAITING ON GOD.

Waiting on God? It is sitting down
By the way to rest awhile,
And learning the secret of perfect peace,
In the light of a Father's smile.

It is ceasing to look with anxious eye
On the trials of coming days;
It is leaving the present to God alone,
With a heart overfull of praise.

It is never a thought of "How" or "Why?"
In the matter of daily life;
It is simply letting him take his way
Through the midst of all care and strife.

It is leaving everything in his hands,
To do as he seeth best,
Assured that he never can make mistakes;
This, this is the perfect rest.—Selected.

CHRIST AND THE LITTLE ONES.

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng him,
With a touch of his finger, they say;
And now I shall carry the children,
Little Rachel and Samuel and John;
I shall carry the baby, Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled;
"Now, who but a doting mother
Could think of a thing so wild?
If the children were tortured by demons,
Or dying of fever, 'twere well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan;
I feel such a burden of care;
If I carry it to the Master,
Perhaps I shall leave it there.
If he lay his hands on the children,
My heart will be lighter, I know;
For a blessing for ever and ever
Will follow them as they go."

So, over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between;
'Mong the people who hang on his teaching,
Or waited his touch and his word,
Through the row of proud Pharisees listening,
She pressed to the feet of the Lord.

"Now, why shouldst thou hinder the Master,"
Said Peter, "with children like these?
Seest not how, from morning till evening,
He teacheth and healeth disease?"
Then Christ said: "Forbid not the children,
Permit them to come unto me!"
And he took in his arms little Esther,
And Rachel he set on his knee;

And the heavy heart of the mother
Was lifted all earth-care above,
As he laid his hands on the brothers
And blest them with tenderest love;
As he said of the babes in his bosom,
"Of such is the kingdom of heaven,"
And strength for all duty and trial
That hour to her spirit was given.—Sel.

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.

HEROES AND HEROES.

We give unstinted praise to the man
Who is brave enough to die;
But the man who struggles unflinchingly,
Against the currents of destiny
And bears the storm of adversity
We pass unnoticed by.

We've plaudits and tears for him who falls
Borne down in the shock of strife,
But a word of cheer we neglect to say
To him who plods on his dreary way
And fights in silence from day to day,
The unseen battles of life.

There's courage, I grant required to face
Grim death on the gory field,
There's also courage required to meet
Life's burden and sorrow; to brave defeat,
To strive with evil and not retreat
To suffer and not to yield.

Some moments are there in every life
When the spirit longs for rest;
When the heart is filled with a bleak despair.
When the weight of trouble, remorse and care
Seems really greater than we can bear,
And death were a welcome guest.

But we crush it down and we go our way
To the duties that lie in wait,
From day to day we renew the fight,
To resist the wrong and to seek the right,
To climb at last to the sun-crowned height
And to climb o'er time and fate.

And thus—for my heart goes out to them—
My meed of praise I would give,
To those who struggle life's path along
The host of toil, the patient, strong,
The unrewarded, unnumbered throng,
Who are brave enough to live.—Selection by Ermina Stray. Recited at the Larger Hope Convention.

Please look at your credit and see if it is in the past. If you still want the HOPE, please let me know as soon as possible. And if you do not want it, please drop me a card.—EDITOR.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

E W Keith
1417 E 60, St

THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

Vol. 29., No. 17. ALMONT, MICH., SEPTEMBER 1, 1911. $1.00 a year

REPORT OF THE GENERAL MEETING.

THE annual convention of the Larger Hope people was held in Battle Creek, Mich., beginning Friday, August 4, 1911, at 10:30 a. m., and continuing three days. There were three meetings each day, besides the business sessions of the Larger Hope Association. The weather was dry and warm, and the meetings, though not large, were interesting throughout.

The places represented were Albion, Almont, Battle Creek, Buchanan, Custer, Jackson, and Yale, all of Michigan, Chicago, Ill., Euclid, Oberlin and Toledo, all of Ohio, and San Diego, Cal. Oral greetings were received from several, and greetings by letter were received from Bro. List, San Francisco, Cal., Bro. and Sister Pelton, Comstock Park, Bro. Anthony, Portland, Ore., Sister Busby, Brooklyn, N. Y., Sister Doolittle, Elyria, O., Bro. Hull, Sandusky, Bro. Brum, Nashville, Sister Mercer, London, Canada, Bro. Veysey, Toledo, O., Sister Woodruff, Chicago, Ill., Bro. Landon, Russell, Kans., Bro. Keith, Chicago, Ill. If any are omitted, it is not intentional.

The preachers present, and who took more or less active part in the services, were Sister Stray, and Bros. Gilbert, Guerrier, Clapp, Palmer and Paton. Quite a number besides the preachers took an active part in the meetings. Sister Rough led in the singing and Sister Lida Balcomb presided at the organ.

The Convention was called to order on Friday at 10:30, a. m. by J. H. Paton, President of the Association. Hymn 43 in "International Praise," "Sing the Love of Jesus," was sung. Bro. Paton read Titus ii. 11 to iii. 8, and Bro. Mead led in prayer. Then Sister Rough was chosen chairman, and G. W. Paton secretary, of the General Convention.

Then followed a "Consecration Service," which, on account of the absence of Bro. Veysey, who was on the program, was led by Bro. Paton. After the singing of No. 4, "My Father planned it all," he made a few remarks on the passage of Scripture he had read. His chief thought was that God's all-inclusive grace is the best motive for consecration to His service. We are his; let us own it and act accordingly.

Sister Rough made a few remarks about God's all-abounding grace and his care for us all at all times; and referred to her experience on account of the long sickness and the death of her sister, Mrs. Mead. She was thankful that we have such a loving, all-seeing and almighty Father. Sister Stray led in a short prayer. Bro. Mead spoke of the danger of the neglect of duty and opportunities. Bro. Kluss said he was glad he could be at this meeting; that he was trying every day to live according to the Lord's way; and that he hoped to be faithful to the end.

We sang No. 181: "Nearer my God to

thee." Sister Moist spoke a few words expressing her joy at being with us. Bro. Clapp spoke of the importance of being consecrated to the Lord; and suggested that perhaps very few think what it means.

We sang No. 128: "Will there be any stars in my crown?" Bro. Gawley said he had not been as faithful as he should have been. He spoke of the importance of self-examination. He wanted to crucify the flesh, and be ready for the Master's use. He told of a remarkable answer to prayer when he was out on the ocean. He spoke of the early impressions made at his mother's knee; they had never left him through all his many years.

Sister Kimler said she had many things for which to thank the Lord—many comforts and many afflictions—and she had learned to thank God for both.

Bro. Guerrier said he was fighting the same old battles he had fought for twenty years. He had had success during the year. He had more determination than ever to continue the work; and he was glad to believe that in the final outcome the Lord would have things as he wants them.

Sister Rough said she was glad so many had taken part, and that all had the same loving Father.

Bro. Clapp said he thought it was an easy thing to follow Jesus—just give up self to God. We adjourned at 11:30 singing No. 231: "What a Friend we have in Jesus," and Sister Rough offered a short prayer.

We met again at 2:30 p. m. We sang No. 19: "Forever his own." Sister Stray took charge of this service. She read John xvii. and Bro. Palmer led in prayer. We sang No. 77: "I need thee every hour." All were invited to take part in a "Platform Meeting," the topic being "The Eternal Life." Sister Stray led in a fifteen minutes' talk, using John xvii. 2, 3, as her text. Then we sang No. 12: "The way of the cross leads home." Bro. Paton followed in the use of the same text and Rom. viii. 7—showing the contrast between death and life as defined by Jesus and Paul.

Bro. Mead followed with a short talk on the question: "What is eternal life?"

Bro. Gawley referred to the rich young man who came to Jesus, and went away sorrowing; and of the fact that the Lord's people are temples of the Holy Spirit—the loving and self-sacrificing Spirit of Christ.

Bro. Manby spoke of a talk he had heard at the "Chatauqua," by Prof. Goodrich, of Albion College, and emphasized the importance of doing for others. He quoted John iii. 16, 17, referring especially to the latter: "For God sent not his Son into the world, to condemn the world, but that the world through him might be saved."

Here followed a free talk on practical lines, which is not easy to report. Several referred to the very physical phase of their work, which prevented them from doing much of anything else, but they felt that they had an opportunity to show a good example and speak a word for the Master. It was a real experience meeting. In the midst of it we sang No. 78: "How beautiful Jesus' love," and at the close we sang No. 178: "Blest be the tie that binds," and Sister Stray led in a brief prayer.

The evening service began at 7:30. We sang No. 54: "My Saviour's footsteps," and No. 102: "I'm saved by grace;" and Bro. Gilbert led in prayer."

At 7:45 the meeting was given over to Bro. Paton. He read Rom. xi. 25 to xii. 1. He then read his Annual Report. —See Document I. After a short prayer, he took Rom. xii. 1 as a text and spoke fifteen minutes, showing some of the special features of Paul's writings; the contrast between the law and the gospel; the election; the deliverance of the whole creation; and especially God's dealing with Israel as a revelation of his mercies, mentioned in the text.

We sang No. 72: "The Man of Galilee." Bro. Mead remarked that there was gospel in Corinthians as well as in

Romans. He said he could not see why anyone should object to the larger hope teaching.

Bro. Gawley made a few remarks, about the greatness of Paul—that it was not merely his education, but his capacity and the divine inspiration. But others also were shown great things. He believed even Judas would have his place in the regeneration.

As there was time, Bro. Paton again took the floor, and tried to shew the distinction between the killing sacrifice and the sacrifice of service—the living and loving sacrifice. He referred to the two altars in the ancient tabernacle—the altar of death, and the golden altar—the altar of incense. The first was for the reconciliation of enemies, and the second was for the service of friends. (See Heb. xiii. 15, 16.)

After singing No. 75: "A Helper in the time of need," Bro. Clapp made a few remarks about John xii. 32: "And I, if I be lifted up out of the earth, will draw all unto myself," and shewed that unto the Lord belong the issues from death.—Psalm lxviii. 20.

In closing we sang No. 68, "Teach me," and Bro. Paton pronounced the benediction.

At 8:00 a. m. Saturday, we had a song service for half an hour. We first sang No. 92: "Tell the promises over to me," then No. 78: "How beautiful Jesus' love." Bro. Gilbert read 2. Pet. i. 4–11, and led in prayer. Then we sang No. 25: "Ever like thee."

(From 8:30 to 11:00 the chief business session of the Association was held. For the report of it see farther on.)

The afternoon session began at 2:30. Nos. 4 and 55 were sung: "My Father planned it all," and "Come in, dear Lord." Bro. Paton read 2. Cor. v. 14–21, and led in prayer. Then we sang No. 48: "The Song Land of the Soul."

Bro. Palmer took the platform and gave a short address from Heb. ii. 1, on the importance of giving heed to the word of God.

After this Sister Rough sang No. 74: "What will it be?"

This was followed by Bro. Kaye reading the first two chapters of Genesis, and giving a talk on evolutionary creation. Bros. Mead, Gawley and Paton made a few remarks.

After this we sang No. 178: "Blest be the tie that binds," and Sister Rough closed by prayer.

The next session began at 7:00 p. m. We sang Nos. 43, 49, 25, and 72: "Sing the love of Jesus," "Beautiful Isle," "Ever like Thee," and "The Man of Galilee."

Bro. Gilbert read a part of Rom. xii. and led in prayer. He then made remarks on 1. Pet. iii. 15, Heb. x. 25, Eph. iv. 18, John xvii. 3, and some other Scriptures.

Bro. Hart spoke of the "Mystery of Iniquity," and quoted many Scriptures bearing on God's purpose and plan.

Bro. Mauby read a part of Rom. xiii. and made a few remarks on the use of human governments, and our duty toward them.

At this point Sister Stray recited a poem entitled: "Heroes and Heroes."

(After this the Association was called to order for the purpose of doing the unfinished business.)

After the business was done we sang No. 178: "Blessed be the tie that binds," and Bro. Paton pronounced the benediction.

The Sunday morning session began at 9:00 o'clock. A "Consecration Service" was led by Bro. Paton. After the singing of No. 199: Majestic sweetness sits enthroned," he read Col. ii. 6–17, led in prayer, and suggested the sixth verse as the text for the meeting. Bro. Miller spoke of receiving and walking in Christ as involving a great deal of responsibility. "We are to be as a light set on a hill that cannot be hid." Brother Kluss thanked God for another day. Sister Kimler said she thanked God for what he had done for her during the past year. Sister Rough sang

a Solo—a hymn composed by Ira B. Sankey after he was blind. Bro. Paton read a letter from Bro. Veysey. We sang No. 43: "Sing the love of Jesus."

At 9:30 Sister Stray took charge of the services. Its order was as follows: 1. Singing No 270: "Praise God from whom all blessings flow." 2. Repeating the Lord's Prayer in concert. 3. Reading Psalm cvii. responsively. 4. Singing No. 227: "All hail the power of Jesus' name." 5. Reading Matt. vii. 6. Singing No. 4: "My Father planned it all." 7. Prayer. 8. Sermon by Sister Stray. Text: Matt. xxviii. 20. Her topic was "The Living Presence." It was a carefully prepared discourse. She opposed "Mysticism," affirmed the simplicity and literalness of the teaching of Jesus, and laid special stress on the abiding Presence of Jesus, (by his Spirit), after he had been away "a little while."

After the sermon Sister Rough sang a solo: "How beautiful the hill."

Then Bro. Gilbert took the platform. He read 1. Cor. ii. and then preached a carefully prepared sermon from the text: "Thanks be to God for his unspeakable gift."—2. Cor. ix. 15. He showed many elements of God's love and purpose, revealed in Christ.

The sermon was followed by singing No. 72: "The Man of Galilee." The calling and ability of Bro. Gilbert having been recognized for years, he was at this time formally and publicly ordained to the gospel ministry by prayer and the laying on of the hands of Bros. Paton and Palmer.

Then we sang No. 133: "I'll live for Him," and Sister Stray pronounced the benediction.

The afternoon session began at 3:45. We sang No. 25: "Ever like Thee." Bro. Paton read 2. Tim. ii. 1–15, and Bro. Palmer led in prayer. Then we sang No. 92: "Tell the promises over to me." And Bro. Paton preached a sermon from the text 2. Tim. ii. 15. He spoke of the great variety in Paul's writings, and of the importance of rightly applying the truth. He spoke of several things that only Paul explains. He shows the great contrast between the law and the gospel, and the universal success of Christ. He tells us of the election of the Church—the body of Christ—called out in this age—and the resulting deliverance of the groaning creation. He deals with the fall and rise of Israel, and shows that "All Israel shall be saved." Others speak of the resurrection, but Paul, in 1. Cor. xv., explains it, giving its universality, its order and its spiritual nature. And he makes the great victory the motive for faithful work for the Lord.

Bro. Mead remarked that by careful reading we find there is but little if any reference to the future life in the Old Testament.

Sigmund Proctor—an eight year old boy—sang a solo: "Little feet be careful where you go;" and Sister Kimler recited a poem: "The Poorhouse Funeral."

Then we sang No. 193: "Jesus, Saviour, pilot me," and Bro. Palmer pronounced the benediction.

The evening service began at 7:30. For half an hour it was led by Sister Rough. We sang No. 102: "I'm saved by grace." She read No. 291 (responsive reading) from the hymnbook, and offered prayer. We sang No. 90: "The King's Business." This was followed by testimonies by Sisters Proctor and Kimler, and Bros. Mead, Gawley and Miller. This part of the service closed by singing No. 78: "How beautiful Jesus' love."

Bro. Palmer then took the platform. He read 1. Cor. xii., offered prayer, and then preached from the text Heb. xi. 6. His subject was Faith and the Promises. He referred to many of the promises, including the promise of healing. He said he could tell of many answers to prayer on this line.

After the sermon Bro. Paton administered the Lord's Supper, making a very few remarks as to its significance. It was a quiet season.

Then Sister Rough sang a solo: "God will take care of you."

Then we sang No. 144: "God be with you till we meet again," and said goodby.—G. W. Paton, Secretary, assisted by C. H. Gilbert and J. H. Paton.

LARGER HOPE ASSOCIATION.

Report of the ninth Annual Convention.

THE Ninth Annual Convention of the Larger Hope Association was held in the Lutheran Church, in Battle Creek, Mich. Aug. 4 to 6, 1911, in connection with the General Convention of the Larger Hope people. Its chief business session was held on Saturday, Aug. 5, from 8:30 to 11:00 a. m. It was called to order by the President, John H. Paton, and, by his request, Wm. H. Palmer led in prayer.

C. A. Hart, and Mrs. Elizabeth Manby, of Battle Creek, Mrs. David Sebastian, of Albion, and Lionel W. Kaye and Shirley T. Kaye, of Custer, were received into the Association.

The Secretary's Report of our last year's meeting was read and approved.

The President's Annual Report, which was read last night, was approved and placed on file. (See Document I.)

The Treasurer's report was read, approved and placed on file. (See Document II.)

It was moved and seconded that the election of officers for the ensuing year be postponed till some later time, at the call of the Chair. Carried.

It was moved and seconded that the Association authorize the printing in pamphlet form of a list of the names and addresses of the members of the Association. Carried.

It was moved and seconded that THE WORLD'S HOPE be recognized as the official organ of the Association, John H. Paton being its Editor and G. W. Paton its Business Manager. Carried.

It was moved and seconded that the Advisory Board be authorized to use discretion in receiving ministers and others into the Association, when there is any question in the matter. Carried.

It was moved and seconded that the President be authorized to appoint Colporteurs, and furnish them literature to sell or give away, as long as there is money in the treasury for that purpose. Carried.

It was moved and seconded that the offer of M. S. Mead and Mrs. J. Rough for the next annual meeting to be held at a farm near Buchanan, Aug. 2 to 4, 1912, be accepted. Carried.

At this time the letters of greeting were read.

In carrying out the resolution of our last annual meeting, the following is the revised list of the

Ministers of the Association.

John H. Paton, Almont.
Henry Veysey, Toledo, O.
Byron H. Pelton, Comstock Park.
Chas. H. Gilbert, Battle Creek.
Chas. I. Clapp, Battle Creek.
C. W. Guerrier, Battle Creek.
J. E. Hull, Sandusky.
Wm. H. Palmer, Yale.
Ermina C. Stray, Euclid, O.
Fred Anthony, Portland, Ore.

The ministers are authorized to act as Evangelists.

It was moved and seconded that we adjourn to the call of the Chair. Carried.

At the call of the Chair the Association came to order at 8:00 p. m. The first thing attended to was the

Election of Officers.

It was moved and seconded that John H. Paton, of Almont, be chosen President. Carried.

It was moved and seconded that Myron Mead, of Buchanan, be chosen Vice-President. Carried.

It was moved and seconded that G. W. Paton, of Almont, be chosen Secretary and Treasurer. Carried.

It was moved and seconded that Henry Veysey, of Toledo, O., R. J. Miller, of Battle Creek, and Wm. H. Palmer, of Yale, be the members of the Advisory Board.

It was moved and seconded that Ermina Stray, Julietta Rough and Chas. H. Gilbert be our Program Committee for the ensuing year. Carried.

It was moved and seconded that Henry Veysey and Chas. H. Gilbert be retained as our General Missionaries for the coming year. Carried.

It was moved and seconded that we allow Ermina Stray Ten Dollars for expenses for the coming year. Carried.

It was moved and seconded that we extend a vote of thanks to the Battle Creek friends for their kind entertainment. Carried.

It was moved and seconded that we adjourn to the call of the Chair. Carried.

According to our later custom, we did not call for public subscriptions to the fund of the Association; but those interested were invited to subscribe privately at the table of the Secretary. The amount now subscribed is $89.50, a good part of which has been paid. The balance is to be paid as soon as convenient during the year. Some have subscribed who could not be at the Convention, and we hope many others will subscribe. For the Association Fund send the money to G. W. Paton. (Money intended for J. H. Paton personally, or for THE WORLD'S HOPE fund, should be sent to J. H. Paton; but all received by him will be applied as requested.)

Some things need to be repeated. Membership in the Larger Hope Association is open to all who desire to co-operate in its work. It is not sectarian, as members of any church, or those who are not in any church, may be members of this Association. No one need leave his church. A simple request admits one, and it is just as easy to get out as to get in.

There is no financial condition of membership. The rich and the poor are welcome. Let those give money who can, but we want the sympathy and prayers of those who cannot give money. The object of the Association is (1) to encourage the gathering together of believers in the Larger Hope; (2) to encourage the study of the Bible; (3) to encourage the recognition of the unity of all believers in Christ; and (4) to co-operate in spreading the full gospel, by preaching and the circulation of literature.

All who believe in the Larger Hope are cordially invited to become members of the Association. The object is not to rule, but to serve, and as far as possible, to be a blessing to others.

For the Association,

JOHN H. PATON, President.
G. W. PATON, Sec. and Treas.
Almont, Mich.

DOCUMENT I.

ANNUAL REPORT OF THE PRESIDENT OF THE LARGER HOPE ASSOCIATION.

To the Members of the Larger Hope Association and all others in this annual convention, Greeting:—

It seems but a little while since our last annual gathering. I am glad to meet you all, and to have the assurance that the spirit of peace, truth and love prevails. May it ever be so. Those who believe in the all-inclusive and all-conquering love of our Heavenly Father, have the best of reasons for loving Him and each other, and all mankind.

There is not very much to report. Some have been added to the Association since our last meeting, and some have passed away. Mrs. Marietta Mead, of Buchanan, who was one of our leading singers in the annual meetings for several years, died on July 11th.

She was always ready to help as she could. We can sympathize with the sorrowing, and yet rejoice in the best hope.

I have not heard from all our ministers. I have no word from Bro. Wm. Smith, and do not know where he is.

Bro. Guerrier, who requested to be dropped from the list last year, was reinstated soon after. He has been preaching some. You have heard him report today.

Bro. Clapp seems to be somewhat improved in health. We are glad he is here and able to speak for himself.

Bro. Veysey has spent some of his time in the west (Colorado). He has not been able to do as much active service as formerly. I have heard from him occasionally, and he has circulated some literature. He wrote me that he expected to be here, but later, that it was doubtful. We regret his absence.

Sister Stray has been limited in her opportunity by feeble health, but she is still interested in the Association, and has done what she could in her committee work. She wrote me beforehand that she hoped to be at this meeting; and we are glad she is here to speak for herself.

Bro. Gilbert has been doing what he could to hold meetings with the Battle Creek friends, and is doing well. I hope they will all do what they can.

Bro. Pelton is still at Comstock Park. I have been hoping that he might be here; but he has written that he cannot come.

I hear occasionally from Bros. Ora Chase, in Maine, and Bro. Wm. Franklin, in Washington, and they say they love to preach the full gospel. I would like to hear more from them.

My own work of publishing and preaching goes on about as before. My preaching is mostly in my regular appointments, advertised in the HOPE. I do not preach as much as formerly, and it takes more time and effort to prepare matter for the HOPE; but many say it is made plainer than ever. But the truths concerning the end of the age are not popular. It appears that anything that is popular is not true. Yet the larger faith and hope are gaining ground, and we believe the truth will in due time be popular. I have preached in several churches during the year, where it would not have been tolerated years ago. Very few now preach the doctrine of hopelessness, even if they cannot tell why. Philosophically, many believe in the power of divine love and the victory of the right. We proclaim it from the word of the Lord.

Since our last meeting, I have preached once in Elyria, and a few times in Battle Creek, Buchanan and Chicago.

During the last year, I have officiated at twenty-three funerals. About half of these were funerals of people who were believers in the larger hope. Nearly all, or their friends, were somewhat interested in it. Our object on such occasions, is to show our respect for the dead, to sympathize with the mourners, and to honor Christ by proclaiming the blessed gospel, which has no element of hopelessness. "Our God is the God of salvation, and unto him belong the issues from death," and we are assured that all shall come forth.

The publication of the HOPE goes on about as usual. The old readers mostly stay with us till they die, and there are about as many new readers added to the list. I do not find it easy to apply the new postal law rigidly, but some have had to be cut off after long neglect to renew. It would be well if all would apply the rule not to put off till tomorrow what should be done today.

From all sources—subscriptions, the sale of books and tracts, and voluntary contributions—our wants have been supplied, the expenses paid, and the

(*Continued on page 265.*)

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FOR missionary purposes, the HOPE will be sent in any quantity for one cent each.

EDITOR'S APPOINTMENTS

Sept. 3 and 10. Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, Sept. 15, at 7:30 p. m.

Peck, Mich., Sept. 16, at 7:30 p. m. and on Sept. 17, at 10:00 a. m.

Yale, Mich., Sept. 17, at 3:00 and 7:30 p.m.

Detroit, Mich., Sept. 24. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

SIX GOOD OFFERS.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

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OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN in offers 4 and 5.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

☞Tracts.—Comfort in Hope, 16 pages, 20c a dozen. The Great Reconciliation, 24 pages 30c. a dozen. History of Israel, The Blessed Hope, and God's Triumph, 6c. each. Chicago debate, 5c. each.

WATCH the date after your name to see when your subscription expires.

☞THE BLESSED HOPE is a booklet of 64 pages. Price 6c each, or 65c a dozen.

(*Continued from page 263.*)

HOPE sent to all who have asked for it. We are still encouraged by the assurance that the paper and books are giving food, light and comfort to many.

The report of the Treasurer will speak for itself; but it does not show all that has been done. It only reports what the Association has done. Many not in the Association have ordered literature for circulation on their own account. The Association has encouraged this work, and has thus done good. I am glad that it has been generally realized that it is not a ruling power, but a means of co-operation for all who are interested in its work, even though not members. I think all who have given into its treasury know that the funds have been used according to the direction of the Association, and nothing for personal purposes.

There is room for the increase of missionary effort. Let all watch for opportunities. The gift of a paper, pamphlet or book has often set someone to thinking and searching the word, who has been the means of reaching others. I have naturally felt that the HOPE has a mission peculiar to itself, but we do not condemn those who do not go with us, or that deal with other phases of truth and work. Some would like to have us give more attention to other subjects; but I am doing what I can to hold forth the word of life as I see it—making prominent the full gospel, and the revealed phases of truth concerning the Church, Israel and the World. These things are to be made known; and it seems clear that those who have the advanced light should let it shine. I think some are led to expect immediate results along certain lines, because they do not give the ages and the prophetic periods due attention.

There is room for greater zeal on our line of work; and it is true in this, as in other lines, that faithful seed-sowing will be rewarded; but he that soweth sparingly shall have a small crop. Can we emphasize the truth too much that "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty?"—Prov. xi. 24. Because our Lord humbled himself, and adapted himself to the needed work for man, he was highly exalted.—See Phil. ii. 5-11. The apostle says: "Let the same mind be in you." And in 2. Cor. viii. he urges "the grace of the Lord Jesus Christ" as a motive for liberal giving.

Those who really believe in the universal love and absolute victory of Our Father, revealed and wrought out in and through the Lord Jesus, can understand why the apostle should make that victory the highest motive for Christian faithfulness: "Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain.—1. Cor. xv. 58.

JOHN H. PATON.

DOCUMENT II.

ANNUAL REPORT OF THE TREASURER OF THE LARGER HOPE ASSOCIATION.—Aug. 8, 1910 to Aug. 3. 1911.

GENERAL FUND

Bal. on hand	$13.40
Rec'd from all sources	141.00
Total	154.40

Disbursements

Rent of church at Battle Creek	10.00
Programs	1.50
Postage and Fgt. during year	2.10
Membership cards	2.00
Ermina Stray	10.00
Literature furnished during the year—	
Hope, tracts and books	103.20
Total	128.80
Bal. on hand	25.60

G. W. PATON, Treas.

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

NOTES ON SUNDAY-SCHOOL LESSONS.

Daniel in the Lions' Den.—Dan. vi. 10-23. (Lesson for Sept. 24.)

GOLDEN TEXT.—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. xxxiv. 7.

INTRODUCTION.—Cyrus was king of the whole empire of the Medes and Persians. Darius, the Mede, was king of Babylon, under Cyrus. The seventy years of Jerusalem's desolation was near the end. Daniel was probably near a hundred years old, as he was taken to Babylon quite a number of years before the final desolation of Jerusalem. He had been tried many times, and had always been true. But he is now to be tested in a different way—proved to be ready to die for the right.

When Darius came to the throne, he appointed 120 princes, and over these three presidents, of whom Daniel was first. Because of his wisdom, the king thought of setting him over the whole realm. The other princes were jealous of Daniel, and determined, even if by foul means, to get rid of him. Their only hope of making a case against him was about his religion. They knew he was a faithful worshiper of the God of Israel, and on this invented a cruel scheme. They appealed to the vanity of the king. They also lied, saying that *all* the presidents and the princes had agreed to establish the royal statute, that whoever, for a month, should pray to any God or man, except to the king, should be cast into the lions' den. Probably without seeing its purpose, the king signed the decree, thus making it the law of the kingdom.—Dan. vi. 1-9.

I. DANIEL'S FAITHFULNESS.—Ver. 10. In the face of the decree, Daniel knelt just the same, three times a day, with his window open toward Jerusalem, where God's presence had so long been revealed. He prayed and gave thanks—evidently having in mind the hope of Israel's speedy deliverance.

II. DANIEL'S DANGER.—Vs. 11-15. The plotters were watching Daniel. Hearing him pray, they reported the matter to the king, reminding him of the decree. He was thus trapped into confirming the decree, before learning who was the offender. Then they told him, sure that there was no way of escape. The king was greatly displeased with himself (perhaps now realizing the plot), and labored till sunset to find some way to deliver Daniel; but the plotter urged the unalterable law.

III. DANIEL AMONG THE LIONS.—Vs. 16-18. Lions were kept as a part of the king's estate, and were used as a means of capital punishment. Loth as the king was to destroy Daniel, he yielded to the persecutors, and had him cast into the den. He spoke a word either of faith or earnest desire to Daniel. "Thy God, whom thou servest continually, he will [or may he] deliver thee." This was a good testimony to Daniel's faithfulness. A stone was laid on the door of the den, and the king sealed it with his own seal and the seal of his lords, that there might be no way of escape for Daniel. Then the king went to the palace and spent a miserable night. He was grieved about Daniel, and perhaps at his own weakness and folly.

IV. DANIEL'S DELIVERANCE.—Vs. 19-23. Full of grief, and perhaps with a faint hope, the king went

early in the morning to the den; and he called to Daniel in a lamentable voice (an expression of mingled fear and hope): "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" The answer must have been joyous to both Daniel and the king: "God hath sent his angel, and shut the lions' mouths, that they have not hurt me." This established Daniel's character in God's sight, and his integrity to the king. The king was very glad, and commanded that Daniel be taken out of the den. No manner of harm was found upon him, because he believed in his God.

According to the savage method of that time, the king had the conspiritors and their families cast into the lions' den. He then issued a decree to all subjects that they should worship Daniel's God—the living God, who doeth wonders, and is able to deliver. And Daniel was prospered in the reign of Darius and Cyrus.—Vs. 24–28.

This is one of the object-lessons of Bible history which have inspired men to faithfulness to God in the most trying circumstances. The principle is to do right at all hazard. The Bible gives many examples of the martyr spirit. They were not all delivered from bodily suffering and death, but they were delivered from slavish fear, from their lower self, and developed into nobler character.

Daniel had many qualities worthy of imitation. He was temperate in his habits. He was true to his God. His faith was sublime. His piety was positive. He was a real hero. God can use such men for the good of others. "Dare to be a Daniel."

The Prophet Ezekiel a Watchman.—Ezek. iii. 12-21.
(Lesson for Oct. 1.)

GOLDEN TEXT.—"Hear the word of my mouth, and give them warning from me."—Ver. 17.

INTRODUCTION.—Ezekiel means "God is strong." His father's name was Buzi—"the despised one." For the circumstances of the exile, see 2. Kings xxiii. It is thought his father co-operated with Josiah in the work of reform, in which Ezekiel would be interested; if so, he might be discouraged when Josiah was slain. He was taken captive when Nebuchadnezzar conquered Jehoiachin. His call to prophesy is seen in Ezekiel i. to iii. In the first chapter we learn at what time the heavens were opened, so that he saw visions of God. In the second chapter we see that he was commissioned to be a watchman to a rebellious house, and he was to be bold in rebuking them, whether they would hear or forbear.—See also iii. 1–11.

It is said that no critic has questioned the authenticity of the Book of Ezekiel. It is a wonderful book. He uses symbol, allegory and parable freely. He calls himself the "Son of man,"—used nearly a hundred times. The predominant ideas are the omnipotence and holiness of the living God.

I. THE VISION OF EZEKIEL.—Vs. 12–15. This might be called a part of his call to the prophetic work. It must have been a strange experience. The Spirit (perhaps an angel) took him up, and he heard behind him a voice of a great rushing saying: "Blessed be the glory of

Jehovah from his place." He also heard the noise of the wings of the living creatures (see chap. i.) that touched (kissed) each other. It implies their agreement, and the seeming reluctance of the prophet might well be overcome by the assurance that the unanimous ministrations of the heavenly host, and the dispensations of Providence, would fulfill his predictions.

The Spirit lifted him up and took him away, as though against his will. He speaks of bitterness and heat of spirit; but he could not resist the hand of the Lord, which was strong to impel him. He was no doubt dismayed at the prospect of the calamities which were coming on his people who were not yet in captivity; and it may be that he dreaded the opposition that he must encounter. He was brought to the colony of the captives at Telabib, and was among them seven days, apparently without delivering his message; and he was filled with astonishment at what he saw and heard.

II. EZEKIEL APPOINTED WATCHMAN. Vs. 16-21. At the end of the seven days, the word of the Lord came to him, and, it might be for the encouragement as well as the instruction of the prophet, declared that he had appointed him "a watchman unto the house of Israel." He was therefore to hear the word at the Lord's mouth, and warn the people as from Him.

Here is given the divine estimate and judgment of sin; and the responsibility of the watchman. It is so plain that it does not need explaining. But it should be noted that this work of the watchmen was under the law and its penalties, and therefore only related to this natural and temporal life. When the Lord says to the wicked, "Thou shalt surely die," it is the business of the watchman to warn the wicked from his wicked way, to save his life; if the watchman fail, the wicked man shall die, his ignorance will not save him; but his blood will be required at the watchman's hand. But if the man is warned, and does not heed the warning, he shall die, but the watchman is clear.

Again, if a righteous man (outwardly righteous,) turn from his righteousness, and stumbles in blindness, and is not warned, the same rule holds good. He dies, but the watchman is held responsible.

God warns against sin, and those who have the light are their brothers' keepers, and are held responsible if they fail to give the needed warning.

Does not this teach that the same penalty was due to the unfaithful watchman as to the unwarned sinner, or the warned sinner that does not heed the warning? Will those who apply these legal facts and conditions to the future life and eternal destiny be willing to accept the situation? Does the eternal destiny of the minister or the Christian depend on his faithfulness or unfaithfulness in the matter of giving or sending the gospel to the heathen? Who will claim never to have failed in doing what he might have done?

Is it not true that the death brought to view in this lesson is the natural death administered as a penalty? If so, is it not to be followed by the gospel fact of being

made alive in Christ? In the light of the gospel we may know that this lesson does not apply to endless conditions, any more than did the captivity in Babylon. Restoration followed.

JOHN C. SUNDERLIN.

DEAR Bro. Paton:—Having just received last issue of the HOPE, and never having seen any note of the death of our beloved brother, John C. Sunderlin, I opine you have not heard thereof. On April 22nd, we went to Blairstown to minister to him, and found he had died the night before, after a brief (four days') illness of pneumonia. Services were held April 24th, at 8 a. m., and the body was taken to Troy, N. Y., and cremated, according to his long time desire. "Blessed are the dead who die in the Lord hence-forward."

With much love from us both, yours sincerely, S. I. Hickey.

(Bro. H. was right; I had not heard of Bro. Sunderlin's death until this word came August 16. The last letter I had from him told me of the serious illness of his wife; and I have wondered why I heard no more. This change is very personal to me, as we have been intimate friends for nearly thirty-five years, and we were in close touch with each other in our faith and hope. We always seemed to understand each other. We often talked together, and had considerable correspondence. He was indeed a "Beloved Brother" in the Lord. I shall miss him; but why should we mourn, in view of our blessed hope? May Heaven's blessing be with those who still remain.—EDITOR.)

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, six cents a copy.

GREETINGS.

From Bro. List.

Christian greeting, affectionate friends of our Larger Hope Association. Once again through the kindness of our King, we are together in Christian spirit and love, at our annual prayer and conference meeting. Ardently together in thought, purpose, plan, zeal and vigilance. As watchers with uplifted heads, we know that our *Redemption draweth nigh.*

Blessed promise! The clock of the ages is now striking the hour of its fulfillment. The nearer our Redeemer, the nearer our redemption. Come nearer, Lord Jesus! In ecstacies of delight a loving virgin fair awaits thee.

What a joy it must be to our Saviour to know that after waiting so patiently throughout the long ages past, the blessed time is now at hand for him to take his loving bride and world-wide kingdom and reign victoriously for the exaltation of the world to divine honor, peace and holiness. Praise God! but may we also have praise of him. Gladly we greet each other annually, but O! what will it be to receive the eternal greeting of our dear Saviour?

Beware of that steward who teaches His *delay.* The seven seals of the Scroll are broken. Listen to the sound of the seventh trumpet. Rev. xi. 15.

Let fidelity to our faith continue till we meet in the high and holy city for our coronation eternal.

Through the courtesy of Bro. Gilbert accept my contribution for Association purposes. Fraternally your co-laborer. San Francisco, Cal.

From Bro. Brum.

DEAR BRO. PATON:—My health having failed, I can be of no particular service as a Minister of the Larger Hope Association, so think it best to be dropped from that list. I only wish my wife and I could attend the meeting in Battle Creek, but that is impossible. I trust you may have a most profitable gathering. With kindest regards, Yours in Christ. Nashville, Mich.

From Bro. Hull.

To the Larger Hope Association, Greeting:—Beloved:—Circumstances over which I have no control prevent me being with you at the General Meeting. Please do not think that I am indifferent, for such is not the case, and I fully realize that I shall be the loser in not being present. Since my severe illness last winter, I have been much like a sponge, absorbing, but not giving out much unless pressed. I am trying to live the Christ life—Christ living in me, the hope of glory—that my life may be a living epistle that may be read and known of all men. I am growing more tolerant of what I believe to be the errors of others and more sympathetic—largely the result of a broader hope.

I am enjoying the many good things in the HOPE. I think the questions and answers are doing good. I have often thought of voicing my own opinions, but left it to abler pens. I am doing very little public work, but am ever ready to drop a little seed in ground that I think is prepared to produce results.

I wish to continue my fellowship with you, and pray the living Father will give freely of his Spirit at the meeting.

Please find enclosed a dollar for mission work. Yours in faith and hope. Sandusky, Mich.

From Bro. Landon.

DEAR BRO. PATON:—I shall not be able to be at Battle Creek at this time, by reason of severe drouth causing unavoidable work and care at home. The drouth, however, we hope, is broken, and the needed rain is coming.

I enclose a little mite for the work as may seem most appropriate. I have nearly recovered from my accident of a year ago, and am feeling pretty well.

I notice from the last HOPE that one who was wont to be with you will not be there. I remember with pleasure her hospitality and kindness at Buchanan. She will be missed here below, but I trust our loss is gain to her. Remember me to Bro. Mead—that I sympathize with him. I am rejoicing in the truth, firmly believing in the restoration of all things.

Hoping you will have a very profitable meeting, and with love to all, I am yours as ever. Russell, Kansas.

From Sister Mercer.

DEAR FRIENDS:—I am thankful for the HOPE so kindly sent me, and for the truth made so plain to poor stupid mortals. I earnestly pray that you may all be enriched with wisdom, love and power. Your sister in Christ. London, Canada.

From Sister Doolittle.

GREETINGS to the representatives of the Larger Hope assembled in

the General Meeting. I am rejoicing in the love of God in Christ Jesus our Lord, and not to us only, but to the whole world. I have enjoyed the articles in the HOPE on Universal Reconciliation and Restoration, and also on the Atonement. These views seem well supported by the word of God. May the truth be made known to the multitude of sad and fearful hearts, who are afraid to believe that Christ's death will be available to more than the few who accept him in this life. He gave himself a ransom for all, to be testified in due time. I am thankful for the assurance that the victory is his who laid down his life for us, and also for the whole world. Praise God, through the Lord Jesus Christ, that his victory shall be complete over Satan and all the powers of darkness.

May the blessing of God rest on the meeting. Your sister in the Larger Hope. Elyria, O.

From Bro. and Sister Pelton.

To the Larger Hope friends gathered at Battle Creek, Christian Greeting! We regret our inability to be present and enjoy with you the interchange of religious thought and the glad fellowship of kindred minds. May the meeting be inspiring and profitable to you all and cause each of you to be a blessing. Comstock Park, Mich.

From Bro. Keith.

To the Dear Friends in Convention Assembled at Battle Creek, Mich. How gladly I would be with you if the Father in Heaven had made it possible for me to do so; but I am neither financially nor physically able.

Some of you know that for a good many years I have been intensely interested in the subjects which are at the foundation of your gathering together. About forty years since, I began a course of Bible study, taking in new views of different subjects, and leaving behind old traditions, until I am entirely remodeled. Starting from the M. E. church, I found myself almost completely out of mystic Babylon, before I had discovered the invitation to "Come out of her, my people." I think that innate immortality was about the first mark of the Beast to be obliterated from my forehead, the trinitarian doctrine about the same time.

The Father did not allow me to stop there, but in a few years, brought to my attention the time measurements of the Bible. And being naturally a lover of mathematics. I became at once interested in the mathematics of the Bible, and soon mastered the Chronology and the related measurements, until when the beautiful system of parallels was discovered, I was ready for it; and since I have watched the development of facts which seem to corroberate the conclusions drawn from the system.

The "Larger Hope" view did not seem to come so easy for some time, but it is all so plain to me now, that I sometimes wonder that I had any difficulty in seeing it at once. Now I love the "Song of Moses, the servant of God, and the song of the Lamb," with all the intensity of my nature, enlightened by the "Spirit of the truth."

I trust that the Lord gathered you together, and that he is in the

midst of you, and that you will find it a very profitable meeting. Yours in a sincere love of the truth. Chicago, Ill.

From Bro. Anthony.

Noting the resolution passed at the last annual meeting of the Larger Hope Association, I beg to state that I wish to remain enrolled as a minister of said Association.

Trusting that the annual meeting of the Association will be beneficial both spiritually and materially to the believers in general, and regretting my inability to be present I beg to remain as ever your brother in Christ. Portland, Ore.

From Sister Woodruff.

DEAR MR. PATON:—I hope the Meeting at Battle Creek will be satisfactory in every way. I enclose one dollar for the Association. With greetings and best wishes, Yours sincerely. Chicago, Ill.

From Bro. Veysey.

To the loved ones in the Lord assembled at the General Meeting at Battle Creek, Mich.

Grace and peace from God the Father, and from Jesus Anointed our Lord, the Son of the Father, in truth and love.—2. John 3.

It would have been very pleasant, and, I trust, profitable, if I could have been with you in worship, consultation and ministry. May God and our Lord by the Holy Spirit be magnified at every meeting, and make you all a blessing where you are received. Be sowers of the word.

I pray God to stir us all up to pray earnestly and believingly for the downfall of mammon, and the destruction of mammonism, the love of money, which is the root of all evils. I used to think the apostle was rather "stretching it," but, alas! this inordinate desire for obtaining and keeping money, has laid hold of professed followers of Him who said: "Ye can *not* serve God and Mammon. Lay not up * * treasures upon the earth, etc." Matt. vi. 19, 20–33.

It occurs to me that this has been a part of my message in former years; but let it come with more force and reality. The Lord deliver us from the spirit of mere selfish religion and lead us to pray more than ever for the poor, the working men, women (!) and children (!!) who, alas! are ground down, to put more filthy lucre into the pockets of the few.

I would like every family to send to J. J. Scruby, Dayton, O. for a copy of "The Home Slave; a Plea for Marital Purity," a little brochure, price 10c, or 3 for 25c, in postage stamps, or 5c if you mention my name.

Pray that God may purify our hearts, that is, our desires, and those of his dear children everywhere. The Holy Spirit magnify the Father and the Son in our daily lives that we may be blessings to others, saved and unsaved.

Enclosed find check for $8.00. Love to all. Psalm cvii. 1, 8, 15, 21, 31, 43—32. Your brother in the Hope. Toledo, O.

From Sister Busby.

DEAR BRO. PATON:—As the time approaches for the annual meeting, my thoughts turn to you and all the brethren and sisters who will be there. If I cannot be with you bodily, I shall be in spirit, and I hope you will remember in prayer the absent ones. The WORLD'S HOPE is all the preaching I have, and how I do enjoy its teachings. "They satisfy my soul as nothing else can do." Continue to send the paper to Brooklyn as usual. Brooklyn, N. Y.

B W Keith 1417 E 60, St

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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JUDGMENT AND PUNISHMENT.

Introduction.

Many think that what is said in the Bible about judgment and punishment is against the final salvation of all; but in the light of the plan of the ages the difficulty disappears.

Probably no subject so important as the judgment is so little understood. Even many Christians think of it as terrible, and say they hope the Lord will not come to judge the world in their day. Some say this is the day of grace, but when the Lord comes it will be the day of judgment—just as if grace ends when judgment begins. But in the Bible the coming of the Lord to judge the world is spoken of as a reason for everthing and everybody to rejoice.—Psalms xcvi. and xcviii. We believe that the judgment by the Lord Jesus is a grand gospel theme—the application of the atonement to all.

Our Lord's work is spoken of in three ways: the Light of the world, the Judge of the world, and the Saviour of the world (John viii. 12; Acts xvii. 31; 1. John iv. 14), and these three parts of his work are closely related. The light is the means of judgment (they are judged by the word), and the judgment is the process of salvation. Our Lord's mission is not to condemn, but to save.

In John i. 9 we learn that Christ is the true Light, that lighteth every man. In verse 4 and xvii. 3 we see that the life and the light are inseparable. That his judgment is not to destruction is more than implied in the statement that he will not fail nor be discouraged, until he shall send forth judgment unto victory.—Isa. xlii. 1–4; Matt. xii. 20. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 17.

But is there not a phase of judgment which is to condemnation? Yes, there is. The Bible speaks of two general judgments: one by the law, and the other by Christ. "The law was given by Moses; but grace and truth came by Jesus Christ."—John i. 17. The law condemns the sinner to death.—Rom. vi. 23. The law knew no mercy, and could not save. But what the

law could not do, God sent his Son to do—that is, to condemn sin, and yet save the sinner.—Rom. viii. 3,4. And though the wages of sin is death, God's gift is eternal life, through Jesus Christ.—Rom. vi. 23. The gift—the recovery—follows the execution of the penalty. Paul shows a wonderful contrast. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that in him [Adam] all have sinned."—Rom. v. 12, margin. In verse 16 we see that the judgment by Adam was to condemnation, but that the free gift (by Christ) is unto justification. "By the offence of one judgment came upon *all* men to condemnation even so by the righteousness of one [Christ] the free gift came upon *all* men unto justification of life."—Ver. 18.

Here are two universal judgments—one to death by the sin of Adam, and the other to life by the righteousness of Christ. Both Adam and Christ are seeds of the race. Out of the first, by the law of generation came forth the universal crop unto sin and death; and out of the second by the law of regeneration, comes forth the universal crop unto righteousness and eternal life. The law judges all men down, and Christ judges all men up. As by the first all were made sinners, so by the second all shall be made righteous. Ver. 19.

Many have difficulty because they confound the judgment by the law (which is always unto death) with the judgment by Christ which is always unto victory—the victory of righteousness over sin, and of life over death—death swallowed up of victory.—Isa. xxv. 6–9. These two judgments stand related as the two covenants—of law and grace. In a sense both are laws, and are contrasted as "the law of sin and death," and "the law of the Spirit of life." One causes bondage, and the other gives freedom.—Rom. viii. 2. One kills, and the other makes alive.—1. Cor. xv. 22.

These two laws have two distinct penalties. The penalty of the first is "death without mercy;" but those who sin after they are brought under the new covenant, are subject to "a sorer punishment."—Heb. x. 28, 29. Some think the "sorer punishment" is to die a second time; but would not that, as they think of it, simply be "death without mercy?" It is evident that the "sorer punishment" cannot be death as it can only be inflicted upon those who have been brought from under the law of death into the covenant of life. In this new relation the punishment is conscious, and is for chastisement, which is not to destroy, but to purify. God's object in such dealing with his wayward children is seen in Hebrews xii. 5–11. It is not that they may be killed, but that they may be partakers of his holiness. And we may be sure that whenever death is the result of judgment, it is the judgment by the law, and not by Christ. His judgment is to follow. The only death on his side is dying to sin, or the death of sin itself. On his side the object of punishment, however severe, is to promote the growth of Christlike character.

If the distinction between the penalty of sin under the old law

and the chastisment under the law of life be seen, then the way is open to see the salvation of all who shall be judged by Christ. This is the judgment of which we now write.

All Judged in Christ.

IN this, as in other things, the work done in Christ is an illustration of what is to be done in all mankind. When the oneness of Christ with the world is seen, it sheds light on his words, in John xii. 31, 32. When speaking of his own judgment, he said: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth [out of earthly conditions] will draw all unto myself."—R.V.

Here is the world's judgment and salvation all wrought out in the Person of Christ, our Head. "A finished work," indeed, in a representative sense! It is the most important object-lesson of the ages. In it we see God's loving purpose for our race—a perfect victory over sin and Satan, and the way of its attainment — the judgment. Its object is to cast out all the elements of darkness and sin in man, (Satan being the prince of darkness, the spirit that works in the children of disobedience.—Eph. ii. 2; vi. 11, 12) supplanting them with light and righteousness. For this purpose he took our nature,—"God sending his own Son in the likeness of sinful flesh,"—"made sin for us,"—met the enemy on his own ground and conquered, "condemned sin in the flesh," "that we might be made the righteousness of God in him." Rom. viii. 3; 2. Cor. v. 21.

Because of his success in his personal conflict with the enemy, and knowing his ability to overcome in the race, of which he was the Head, after stating the double result of His personal work,—the casting out of Satan and His own exaltation to the Father,—He added: "I will draw all unto myself."

What Christ did in himself for all, he will do in all in due time. Because of his representative work in the midst of the seventieth week the prophet spoke of it as making an end of sin and bringing in everlasting righteousness.—Dan. ix. 24. And Paul speaks of the reconciliation of the world being accomplished at the cross.—Rom. v. 10; 2. Cor. v. 19; Eph. ii. 13–17. "He preached peace" as already secured; and the apostle teaches that He "abolished death [by his resurrection] and brought life and immortality to light."—2. Tim. i. 10. The gospel of Christ is that he died and rose for all, and that what has been done in Him, the Head of every man, shall be done in all.—1. Cor. xi. 3; 1. Tim. ii. 4–6; Heb. ii. 9.

This principle of the judgment of all in one—the Head, the Seed—is illustrated by the fact that all sinned and died in Adam, and in due order is applied personally to all the race. As it is in Adam unto condemnation and death, so it is in Christ unto justification and life.—Rom. v. 18, 19. Adam was the seed—the unit of the race—for natural generation; and Christ is the Seed—the Unit of all—for regeneration. In both cases the seed gives its nature to the crop.

Order in the Judgment.

As the judgment of the world was representatively accomplished in Christ, and the final effect on all

declared (John xii. 31, 32), it is to be personally applied to all in due time and order.

The breadth of God's purpose in the application of this work of Christ, is suggested by the apostle's words: "It is a faithful saying, and worthy of all acceptation [the acceptance of all], that Christ Jesus came into the world to save sinners: of whom I am chief."—1. Tim. i. 15. If Christ could overcome the opposition of such a one, and save him (who was not seeking salvation, but persecuting Christians), he can certainly save all. But in the work of judgment unto victory, (as in all else), God works in order, and his order is: first, Christ, the Head; second, the Church, the body of Christ; and third, the world of mankind.

It is worthy of special attention that Christ, being victorious in his personal judgment, has been ordained both the Judge and Saviour of man. In the Old Testament Jehovah is called by both these titles (Isa. xlv. 21-23), and we learn in the New Testament that God has appointed a day in which he will judge the world by the risen Man (Acts xvii. 31), having "committed all judgment unto the Son, because he is the Son of man."—John v. 22, 26, 27. All must appear before the judgment seat of Christ.—2. Cor. v. 10. It is a part of the blessed gospel that our Judge is also our Saviour—our merciful High Priest, who, because of his human experience, can "be touched with the feeling of our infirmities."—Heb. iv. 15. Being competent to judge mercifully, he is able to help and save.—Heb. ii. 17, 18.

It is an important truth, often overlooked, that the judgment of the Church is in this gospel age—the age of election,—and that the judgment of the world is in the future when the Lord comes with his saints. It is a mistake to think that this is not an age of judgment because it is an age of grace. All ages of judgment by Christ are ages of grace. Peter said: "The time is come [not will come] when judgment must begin at the house [Church] of God," (1. Pet. iv. 17); but Acts xvii. 31 and other Scriptures) shows that the judgment of the world is future. The Bible never speaks of Christ coming to judge the Church; but he will judge the world—both the living and the dead nations—at his appearing and kingdom.—2. Tim. iv. 1. The Church—having accepted Christ, and having followed him in the process of death to sin and rising to righteousness which is symbolized by baptism (Rom. vi.)—does not need to be judged again. From the standpoint of the gospel age, there are two future stages of the Lord's coming, first, when he comes *for* his saints, to receive them, that they may be with him (Ps. l. 5; John xiv. 3; 1. Thess. iv. 13-18), and second, when he comes *with* them.—Zech. xiv. 5; 1. Thess. iii. 13; Jude 14, 15. It is a part of the hope of the Church (previously judged and perfected), that when Christ shall appear to judge the world, they shall appear with him in glory, and judge the world.—1. Cor. vi. 2; Col. iii. 4. The saints must first be gathered *to* him in order to come *with* him; but the nations are not to be judged until aft-

er he comes in his glory.—Matt. xxv. 31.

The coming of Christ with his saints Paul calls "the manifestation of the *sons* of God," for which the whole creation waits, (the Church waits only for the *Son* of God, 1. Thess. i. 10); and as a result of that manifestation of sons, the groaning creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."—Rom. viii. 19-21.

Object of the Judgment.

If we can see both the *order* and the *object* of the judgment by Christ, it is a great revelation of our Father's purpose concerning mankind. Have we not already seen that this judgment is a two-fold work—first, to destroy ignorance, sin and death—the elements of man's low condition; and, second, to develop their opposites—knowledge of God, life and righteousness?—John xvii. 2, 3. What man needs is to die to sin and live to righteousness. Our Lord's mission is to destroy the works of the devil, and thus save God's own work. Sin and death are the works of the devil, but man himself is God's work, and must therefore be saved.

The object of the judgment by Christ is not to condemn man, but to save him, by destroying sin. He will not save what is not worth saving, nor will anything good be destroyed. Man—being God's child—is worth saving. And man is never called upon to give up any good quality. Man is the pearl for which Jesus gave all he had. "Ye are not your own; ye are bought with a price." Man is God's son, of which Israel was a type. Israel was delivered from Egyptian bondage, and brought to Canaan. That bondage represented the bondage of sin, and Canaan represented the saved condition. When the Lord has destroyed man's low conditions, he will be free indeed.

All Christians probably see that our Lord's object in dealing with the Church is twofold—to judge down the sinful nature, and to develop his own qualities in them. The light is given them that they may be co-workers with him, and learn to choose the good. Paul shows that if we thus judge ourselves, we are chastened of the Lord, and shall not be judged with the world.—1. Cor. xi. 31, 32.

It is a blessed thing to learn that the object of Christ's judgment is the same, whether for the Church or the world, whether in this age or the next. He does not change. He is "the same, yesterday, today, and forever." His love and the law of life being ever the same, the object of his judgment cannot change. He will be a Priest in his throne—King and Priest combined. It is the Son of God's love, the Light of the world and the Saviour of the world, who is to judge the world; and we have seen that the judgment of the world—not of the Church merely—is a matter of great joy.—Psalms xcvi. and xcviii.

The elect Church, of which Christ is the Head, is Abraham's Seed (Gal. iii. 16, 26), through whom God has promised that all the nations shall be blessed. The judgment is God's way of blessing. The reason that the elect Church will not be judged with the world,

is because they have already passed from death unto life.—John v. 24, R. V.

Oh! that all Christians might see the object of Christ's judgment—that it is not to condemn, but to save. What begins with the true Church when they are begotten of the Spirit, and ends with their birth into God's kingdom, when Christ comes and receives them to himself, begins with the world afterward when He comes with all his saints to judge the world. The firstfruits come forth to a perfect life, but the rest come forth to a resurrection by means of the process of judgment yet to come.—John v. 29, R. V. They shall not be made alive in Christ to be judged; but made alive or raised *by* judgment. The judgment shall be unto victory (Matt. xii. 20)—the complete victory of life and righteousness over sin and death.

(To be continued.)

NOTES ON SUNDAY-SCHOOL LESSONS.

The Life-Giving Stream.—Ezek. xlvii. 1-12. (Lesson for Oct. 8.)

GOLDEN TEXT.—"Whosoever will, let him take the water of life freely."—Rev. xxii. 17.

INTRODUCTION.—The vision of chapters xl. to xlvii. is commonly thought of as very obscure. It is not agreed what city and temple were meant;—whether it refers to past or future times;—or whether it should be taken literally or figuratively. Some think it is a description of Solomon's temple; others, that it refers to the second temple, built after the return of Israel from Babylon; and still others, that it is a prophecy yet to be fulfilled.

It seems that much in these chapters,—especially xl. to xlvi.—was for Israel at the return from Babylon—their sabbaths, new moons, and sacrifices, according to the Mosaic law. But there may be a blending of things of the past restoration and of the future restoration. Chapters xxxvii. to xxxix. tell us of the final restoration to their own land, and a great conflict and victory for Israel, such as has never occurred in the past.

It appears probable that Israel, restored in unbelief, would begin to worship according to the law; but when converted to Christ, they would naturally drop what was fulfilled in him. We cannot think that the Lord would *command* the ceremonial offerings after they were fulfilled.

The division of the land here mentioned differs from what took place when they came first to Canaan, or at the return from Babylon, and may therefore be expected in the future. But some think it is all figurative, and used to foreshadow spiritual things.

I. THE TEMPLE, RIVER AND TREES. Vs. 1 12. This temple appears to be the symbol of God's permanent presence in Israel and of their true worship. "The glory of the Lord filled the house." xliii. 5. See also verses 2, 7.

This scene and that of the New Jerusalem in Revelation are similar. This suggests a correspondence between the glorified Church and earthly Israel. They will be in perfect harmony, the heavenly—like Elijah—being in control, and the earthly—like Elisha—doing the work among the nations. Both cities have three gates on each of four sides, through which men may enter. They are a standing invitation for those outside to come in and be saved.

The river is said to flow from the temple. If there is to be such a stream literally flowing from the most holy place in an earthly temple, it must be a symbol of the ever-flowing stream of truth and grace proceeding from the throne in the New Jerusalem. The water of life is now like a "well," in

each believer (John iv. 14), but in the future it is to be like a "river." And it widens and deepens as it flows. It is first ankle-deep; next, knee-deep; then, to the loins; and finally, it is a river too deep to ford—"waters to swim in." And wherever it flows, there is healing; and the desert shall rejoice.

It is a grand picture of the ever-increasing and prevailing power of the gospel truth, by which men are to be spiritually washed and saved. It seems useless to say this has been fulfilled, or that it is merely the work of this gospel age. It is located after the restoration of Israel no more to wander, and after the marriage of the Lamb. Only then can "The Spirit and the *bride* say Come." Then "Whosoever will" may drink freely,—without money and without limit. Then the limitation of gospel election will be past; and the obstacles so removed that the wayfarers "*shall not* err."—Isa. xxxv. And what is so low as not to be healed at once, shall be salted.

Here also, as in Revelation, the trees of life are seen on both sides of the river; and they are not only for food, but also for medicine.—Compare verse 12 and Rev. xxii. 2. The healing power will never be exhausted as long as it is needed; and only those outside need healing.

When these future opportunities for mankind are seen in their true light, they only emphasize the importance of present salvation. Through the exalted Church of Christ, the glory of the Lord shall be revealed, and all flesh shall see it together.—Isa. xl. 5.

The Return from the Captivity.—Ezra I. 1-11.
(Lesson for Oct. 15.)

GOLDEN TEXT.—"He retaineth not his anger forever, because he delighteth in mercy."—Micah vii. 18.

INTRODUCTION.—Ezra was a Jewish scribe, and had an active part in the restoration of the nation from Babylon. According to Jewish tradition, he was the collector of the books of the Hebrew Scriptures, the author of 2. Chronicles, Ezra and Nehemiah, and the originator of synagogue worship. Originally Ezra and Nehemiah were one book; and they are a continuation of Chronicles. As the Chronicles end, Ezra begins.

As the captivity was caused by sin, it was for discipline, and to teach them important lessons. 1. They were cured of the sin of idolatry. 2. Their deprivation taught them the value of their former religious opportunities. 3. They were led to a renewed study of the Scriptures. 4. The representatives of the divided nation were brought together, and the division was healed.

There were two siftings of the nation: (1) by the king of Babylon. He took the best of the nation. It would have been dangerous to his purposes to leave them behind. And they made the best seed for the future nation. (2) Cyrus sifted them at the time of the restoration by calling for volunteers—the most zealous for God's cause.

I. THE RETURN FORETOLD.—Ver. 1. Not only was the fact of the return foretold, but Cyrus, the king of Persia, was named as their deliverer, and the time was fixed.—See Jer. xxv. 11, 12; Isa. xliv. 26 to xlv. 5. (Cyrus was a type of Christ—the final Deliverer.) It was all to fulfill the Lord's word.—2. Chron. xxxvi. 21. Cyrus did not know the Lord, but the Lord used him, and directed the fulfillment.

II. THE DECREE OF CYRUS.—Vs. 1-4. The seventy years' desolation of Jerusalem reached to "the reign of the kingdom of Persia."—2. Chron. xxxvi. 20. That was "the first year of Cyrus," and at that time, to fulfill His word by Jeremiah, "the Lord stirred up the spirit of Cyrus to make a proclamation throughout his kingdom, and to have it written. In this he declared that the God of heaven had given him the dominion of the known world; and

(*Continued on page 281.*)

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EDITOR'S APPOINTMENTS

Union Church on Town line, about three miles south-east of Peck, Friday, Sept. 15, at 7:30 p. m.

Peck, Mich., Sept. 16, at 7:30 p. m. and on Sept. 17, at 10:00 a. m.

Yale, Mich., Sept. 17, at 3:00 and 7:30 p.m.

Detroit, Mich., Sept. 24. All the Detroit friends are invited to the Odd Fellows' Temple, 129–131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 279.*)

that He had commanded him to build Him a house (the temple) in Jerusalem; and then he called for volunteers to go up and do the work. He also required that those who remained in Babylon should help, and get his neighbors to help, with silver, gold and goods, to carry on the work.

The Lord may have stirred up the mind of Cyrus directly by His Spirit; but it seems probable that Daniel, as God's agent, had something to do with the matter. He knew that the dominion was to pass from Babylon to Persia. —Dan. ii. and vii. He also knew the prophecies of Isaiah and Jeremiah; and he probably impressed the mind of Cyrus with thoughts of God's purpose concerning him and Israel.

III. PREPARATIONS FOR THE RETURN.—Vs. 5–11. The king's decree made a great stir among the people; but the three tribes—Judah, Benjamin and Levi—were the leaders in the movement. The enthusiasm took hold of their heathen neighbors, and they gave much silver, gold, goods, beasts and precious things to help in the work. About 50,000 volunteers went, and they took 435 camels, 736 horses, and 6,965 beasts of burden. And some of the fathers made large contributions, according to their ability, to help build the house.—Ezra ii. 64–70.

Cyrus brought out the sacred vessels, which Nebuchadnezzar had brought from the temple in Jerusalem, and placed in the house of his gods. He did not know that he was preserving them for the restoration. By order of Cyrus, Mithredath, the treasurer, gave all the sacred vessels over to Sheshbazzar—Zerubbabel.—iii. 8 and v. 16. Their number was 5,400.

The return from Babylon to Jerusalem—to the land that God gave to their fathers—must have been a very happy experience. They could not sing as exiles, by the rivers of Babylon.—Psalm cxxxvii. But when deliverance came, they were filled with laughter and song. —Psalm cxxvi.; Isa. xlviii. 20. All restorations—of Israel, the Church and the World—are joyous events. God rules in the affairs of men, and turneth man to destruction, and later bids them return.—Psalm xc. 3. See the "Golden Text."

EXTRACTS FROM LETTERS.

Nothing too Hard for God.

DEAR BRO. PATON:—Please pardon me for not writing before. I know you would if you knew all, and how busy I am all the time. I am laboring about all the daylight there is week days, and preaching Sundays. I am well and strong, and the dear Lord is blessing in every way. Praise his dear name for ever and ever!

And, dear brother, I feel in my heart that God is working all things after the counsel of his own will—that there is nothing in all the world that is too hard for him—that he is infinitely wise, and therefore can make no mistakes; that he loves all the family of Adam; and that though we in our weakness may stumble and fall, and frustrate his grace, and bring sorrow to our own hearts, yet we can never frustrate his great and good plans. So I feel safe in leaning hard on his everlasting arms.

"What a wonderful Saviour is Jesus, my Lord!
What a wonderful Saviour is He!"

Praise His dear Name!

And now a word to the HOPE family. Dear Brethren:—Let me say to you, Be of good cheer. Jesus has overcome the world and is more than a match for the devil. He has conquered death, and because of this, we shall reign with him in glory. And we have the truth. I have no doubt about it. Christ came to save the world—not merely a part of it. God sent him to be "the Saviour of the world," and he is able to do that work. Only think! *All* power is given into his hands to accomplish this blessed work.

And you and I have the blessed privilege of being laborers together with him in saving the world. And we are assured that our labors are not in vain in the Lord. Well, let us take unto us the whole armor, that we may be able to stand. This is the victory by which we overcome, even our faith.

I am so glad I ever ran across THE WORLD'S HOPE. It has been blest of God to me, and has been the means of increasing my faith in God and making me broad-minded. Only think! I used to believe (foolish me) that God intended to save only a few of the best Adventists. Think of it! But I was honest. And at that time I believed that man was only air and dirt. Now, with Bro. Paton, I believe in the personality of the human spirit. At that time I believed in the resurrection of the old body. Now I believe with Paul, "That which thou sowest, thou sowest not that body which shall be." Then I believed that Christ would be revealed from heaven in literal fire; now I believe it is figurative. Then I believed that the saints, after they were made immortal, would have Abraham's old farm in Palestine. What an idea! Then I believed the saints would tread down the ashes of their unsaved dead.

Well, bless God for the truth. I love it, and am willing to suffer for it; and this my works shall show.

Well, Bro. Paton, keep turning on the light. It shines more and more, and will until the perfect day; and the darkness and the devil must go. Hallelujah! Glory to God for ever and ever, even for ever and ever!

Well, brethren, I must close. May the dear Lord bless every hair on every one of your dear heads, is my prayer. I tell you we have no need to fear, for God and one man is a majority anywhere and all the time, for has he not said: "I will never leave thee nor forsake thee." And he that spared not his only begotten Son, but freely gave him up for us all, shall he not with him freely give us all things to enjoy? Therefore, beloved, let us not hang our heads like the bulrush, but lift up our heads and rejoice in the love of God, in his truth, and in the blessed hope. Oh! it is so blessed. God loves everybody with a love that will not let go, and sent his Son to be the Saviour of the whole world. Is not that blessed? Praise the dear Lord for ever and ever! Amen.—O. M. Chase, Hartland, Me.

Love to Give to Others.

DEAR BRO. IN CHRIST:—I enclose stamps and ask you to send me a few copies of the HOPE of July 1st for distribution;—the articles on "The Atonement," and "The New Jerusalem a Symbol of God's Kingdom." These truths are made so plain and are so beautiful and uplifting that I love to give them to others who have not yet seen God's purpose and plan for his people. I would also like a few tracts. Yours in Him, M. E. M., Eagle Lake, Tex.

Feel Much Encouraged.

DEAR BRO. PATON:—I thought I would drop you a few lines, as I was not at the General Meeting, though I was with you in spirit; and I am sure you had a blessed feast, and I hope the influence will be felt by many. I feel much encouraged, and my faith is strong in the Lord. There is everything to encourage us. The harvest is all ready. It would seem that the jots and tittles are being fulfilled.

I have been encouraged in reading the HOPE. The articles on "The Atonement" are specially good. As I read and see the fulfillment of the types and shadows, it makes my heart burn within me. And I thank God that he has blessed me with a little knowledge so that I can see these blessed truths, and that he has enabled you to feed the flock with the meat due at this time. You will find enclosed a mite to use as

you see best. Yours in love of the truth, S. M., Rochester, N. Y.

"Imputed Righteousness."

DEAR BRO. JOHN:—I wish to thank you for that article in the HOPE of August 15, on "Imputed Bighteousuess." It did me great good. I think you have grasped there a great thought, and that you have set it forth strongly.

I am in agreement with you at least in this, that every one who commits his way unto Christ has at once this imputed righteousness; that the righteousness of Christ is put to his credit at once by the Eternal Father who has planned all things pertaining to our salvation.—Robert Paton.

Present in Mind.

DEAR BRO. PATON:—This month ends my yearly subscription to the HOPE. I enclose one dollar for its renewal, and the other for the work of the Larger Hope Association. In mind I am often at the Conference Meetings now going on at Battle Creek, and wish I might be there. So many less enjoyable functions occupy our time and require our energy, and this one pleasant and profitable opportunity to meet with those of like faith and hope passes unapplied to the furtherance of our growth and uplifting!

There seems to be quite a settlement of W. H. readers in Michigan, no doubt due to your ministrations. I am rejoicing with them in their good fortune, and hope they appreciate it.

I wish you were able to read German. I'd like to send you some current literature, which expresses more hope for our race than is consistent with the "Creeds." The writer has been "taken up" on the subject, and I hope there will be more of it by and by.

It requires more than a passing word, however, judging from the long continued and earnest thought I needed to arrive at a satisfying understanding. There is nothing I wish so much as that all thinking Christians may become interested in such searching of heart and of "The Scriptures."

I pray the Lord may give you the necessary wisdom and strength to bring out "things old and new" from the great store-house of the Book and the results of your own ripe thought, and we shall endeavor to learn and love the truth.

Wishing you God's blessing I remain Yours gratefully, L. H., Cincinnati, O.

THE RESURRECTION.

IT has been pointed out by J. H. Paton, who has devoted his life to proclaiming "God's Hope for the World," that the three cases in which our Lord exercised His power to raise the dead, are types of all who have gone to the tomb.

1. In the resurrection of the little girl (Mark v.), we have the assurance of the resurrection of all children; (2) in the case of the young man (Luke vii.) those who have reached maturity and are therefore responsible; (3) while in the case of Lazurus is foreshown the resurrection of the vast numbers for whom many Christians have no hope whatever.

If the circumstances preceding and following the resurrection of each of these be studied it will be seen that much comforting truth is revealed which once seen becomes our precious possession, a rock-foundation.

In the case of the daughter of Jairus, we have the prayer of an unbeliever for help for his child, and our Lord's ready response and cheerful assistance, "Be not afraid; only believe." She responded at once to our Lord's voice, and he commanded them to give her food. Children who have not partaken of spiritual food will receive it in resurrection. "Feed my lambs."

In the resurrection of the widow's son there is not the least hint that any-

one asked our Lord for help, nor that mother or son was a believer. But Jesus was moved by compassion for the mother—and how many such there are,—and bade the young man arise.

He, too, heard the voice of the Son of God and obeyed, and Jesus delivered him to his mother. Surely both mother and son must have become believers in Jesus as "the Resurrection and the Life." The delay in responding to the call of the sisters of Lazarus may typify the waiting time before Jesus comes to effect the resurrection of all.

The sisters believed Jesus could have raised Lazarus to health before he died, but not after decay of the body had begun. Jesus wept!

Lazarus, called by name, responded to our Lord's voice, and came forth. Notice his condition—bound hands, feet and head. He is the type of those who have died in their sins. Listen to our Lord's command to his sisters: "Loose him, and let him go." Those who have died in their sins, in ignorance, will come forth bound; and it will be the work of Christ's followers to loose them—set them free—by teaching them the gospel of our Lord's redemption of all Adam's family.

In John v. 24–29, we have our Lord's statements as to the method and extent of His resurrection work.

24. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Here is present resurrection offered to all, which heedless ones are missing.

25. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Here are the three cases just considered; the word dead is "nekros." He declared that some "shall hear His voice," and those who hear shall live.

26. For as the Father hath life in himself, so hath he given to the Son to have life in himself.

27. And hath given him authority to execute judgment also, because he is the Son of man.

Our Lord connects judgment and life-giving, showing that God's judgment is to be unto "victory," and therefore we should desire it.—See verse 21.

28. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. (Rev. Ver.)

Here we have the work to be effected "when Jesus comes" to call out those of whom Lazarus is the type. In each case resurrection depends on our hearing the voice of the Son of God. No other voice will do. There are many clamoring for our attention, and in the din His may not be heard.

What is hearing His voice but apprehending the truth He taught? Reading His words we hear His voice, and by believing His statements the truth becomes our possession. Then error fails and dies.

30. As he spake these words, many believed on him.

31. Then said Jesus to those Jews which believed on him: If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free. (John viii.)

Of the three cases of resurrection effected by our Lord, that of Lazarus seems to have been the most notable in its time, its widely different effect on the priests, and on the people, and in other facts recorded, which appear deeply significant.

This crowning miracle of our Lord was wrought to manifest the glory

(character) of God and to confirm the faith of believers in Jesus. The time is significant. It occurred shortly before our Lord entered Jerusalem as *King*, and so locates the time of the general resurrection which will be under the blessed reign of our Lord Jesus Christ, who is the Resurrection and the Life.—Revelation xi. 15–18. The resurrection of Lazarus caused many to believe in Jesus, and the enmity of the priesthood to reach its climax. They summoned the Council and decreed that Jesus should be put to death.

The work of Jesus is to give "life abundantly," John x. 10; "not to destroy life;" and as he had demonstrated His power over those in the tomb, the priesthood trembled. If he could call forth Lazarus, whom might he not call forth? A terrible thought for those whose victims will yet appear against them.

Many people having heard of this went up to Jerusalem to keep the Passover, desiring to see not only Jesus, but Lazarus, His living witness.

Six days before the Passover Jesus came to Bethany, and there they made Him a feast at which Lazarus sat as guest, while Martha served.

Recalling the picture of the Prodigal son sitting down to a feast in his Father's house, and that Jesus had compassion on the shepherdless multitude and "taught them many things," that He said to them, "The words that I speak unto you are spirit and life," and that He bade them give the little girl "something to eat," it is easy to determine what this feast means. It is "the gospel of the kingdom," so often called a feast.

Not only had Lazarus to be "loosed" from his bonds, but he was now "fed" at the table of our Lord, for the feast was made in honor of Jesus. "Martha served." This shows the part believers will have in the work of caring for those who died in ignorance.

Compare Martha with the sulky, angry elder brother who refused to come in to the feast at which his brother has by his father's command been seated.

But look at Mary, at our Lord's feet anointing them with costly ointment, and wiping them with her hair. Literally laying her head at His feet, she pays a deeper homage than the multitude who spread their clothes for Him to ride over, in token of their submission to Him as King. He had raised Lazarus when she doubted. It was because He had done this that the multitude next day went out to meet Him. The house was filled with the odor of Mary's ointment, prefiguring the praise and honor and blessing that will be rendered to Jesus when He shall have taken the Kingdom and called forth the prisoners of Death. Then will be fulfilled the saying of the Psalmist, "Thy God hath anointed Thee with the oil of gladness above Thy fellows," (companions).—Psalm xlv. 7.—T. J. T.

IMMORTALITY.

THE word immortality is found only five times in the New Testament, and not once in the Old Testament. We find it twice in 1. Corinthians xv. 53, 54, and it is said to be "put on" at the resurrection. In 1. Timothy vi. 16, it is used in reference to the exalted state of the Lord Jesus, the "King of kings, and Lord of lords, who only hath immortality, etc." This passage is often quoted: "God only hath immortality," and is used as if it did not apply to the Lord Jesus; but Revelation xix. 11–16 shows that he whose name is "The Word of God," *is* "The King of kings and Lord of lords."

It seems evident that Paul was speaking to Timothy of Christ as

the Second Man, the Head of the race. He, as man, having secured immortality by his resurrection, ascended to dwell "in the light [God] which no [mortal] man can approach unto, whom no man hath seen nor can see." The Father is the Light, and the immortal Son dwells in it, as the Unit of the race on the risen side, and he is able to give immortality to man. As the Father had life in himself, he gave the Son to have life in himself, (John v. 26), that he might give it to the race. Because of this he could truly say: "I, if I be lifted up from [out of] the earth, will draw all unto myself."—John xii. 32, R. V. With this view the several passages seem harmonious.

In the three Scriptures above-named, the word immortality is from the Greek word *athanasia*, and, according to Young, it means deathless. Whatever has life and cannot die is deathless—immortal. And our Lord, speaking of the resurrection state, in which, prospectively, "*all* live unto him," he says: "Neither *can* they die any more."—Luke xx. 36–38. Then they must be immortal.

The other two places where the word immortality is found are Romans ii. 7 and 2. Timothy i. 16. The former speaks of it as as a condition to be sought for, which implies that man by nature does not have it. As the children of Adam we are mortal. The latter speaks of it as brought to light in the Person of Christ, when he abolished death, by his resurrection. How else could death be abolished than by making alive? The destruction of death in the Person of Christ, the Head of the race, is the light, and the security that death will be destroyed in all, in due time, so that there shall be no more death, just as the entrance of death in the first man caused death to be passed upon all men.—Rom. v. 12. We inherit mortality by the first Adam, and we inherit immortality through the Second Adam.

The word immortality in the two last-named Scriptures is not from *athanasia* but *aphtharsia*, which means incorruption. Because of this, some think there is a marked difference between immortality and incorruption. The word incorruptible might be applied to things without life, as immortal could not. But any living being that is incorruptible must be deathless—immortal. Had Adam been incorruptible, he could not have been corrupted, and therefore could not have died.

To those who claim that incorruption means a lower degree of development than immortality, we commend the fact that *aphthartos* (incorruptible) is applied to God, and is translated immortal, in 1. Timothy i. 17. Nothing can be higher than he as to deathlessness. When we are made partakers of his incorruptibility, we shall be immortal.

There are those who teach that only the "little flock," (which they also call the bride), will *ever* be immortal, and yet they teach that a great multitude will be saved, and will always live. This seems to be a needless distinction. Those who never die will surely be deathless.

Such a distinction is not necessary to sustain the Scriptural gra-

dation of glory in the resurrection. Paul uses the sun, moon and stars to illustrate the different degrees of glory. He says: "So also is the resurrection of the dead."—1. Cor. xv. 42. But the sun, moon and stars are all alike in nature (heavenly), though differing in the degree of shining power. It is plainly taught that all shall be made alive in Christ, which involves being made partakers of his nature, though all shall not have the same degree of power.

It seems certain that there is no Scriptural statement that immortality will be limited to a few. All who are sure to live must be deathless. As our Lord Jesus was deathless when he abolished death in his own Person, so when he destroys death in the race, all will be deathless—immortal. The last enemy being destroyed, there shall be no more death, and God shall be all in all.—1. Cor. xv. 26–28.

ONE HUNDRED TWENTY-SIXTH PSALM.

THIS is a Psalm of Thanksgiving. Whoever wrote it must either have been among the captives restored, or inspired with the spirit of the matter. Their joy in the deliverance was so great that it seemed more like a dream than a reality. It seems that only those who had that or a similar experience could sympathize with them.

What a contrast in their experience! When as captives they sat by the rivers of Babylon they wept when they remembered Zion. They hanged their harps upon the willows. How tantalizing to be required by their captors to be mirthful and sing them one of the happy songs of Zion! How could they sing the Lord's song in the land of the strangers?—Psalm cxxxvii. 1–4.

But now that deliverance had come, all was changed. They were filled with laughter and song. Their neighbors looking on said: "The Lord hath done great things for them." The answer was natural: "The Lord *hath* done great things for us; whereof we are glad." But the work was not complete. They still prayed: "Turn again our captivity, O Lord," like the dried streams in the south filled again with water. The captivity was not yet ended. More exiles were yet to return, to refresh and strengthen them. Salvation begun was a gladsome thing, but they were not satisfied with present blessings. They desired more for themselves and others.

Judging from what we have seen in the word, we regard this Psalm as a prophecy of the future restoration, as well as a history of the past.

I remember seeing the great (even excessive) expressions of joy of runaway slaves when they first stood on Canadian soil. Freedom had a great charm for them. And though with new responsibilities on them, the excessive joy would subside, and many unforeseen difficulties would arise, they were never willing to return to their old masters.

The joy of the new convert to the Christian life is similar. Future cares and responsibilities may lessen the early expressions of joy; but no one ever regrets that he left his old master and accepted the freedom of Christ.

Verses 5 and 6 may have reference to the dark and then brighter experience of Israel; but they seem like a promise for all people at all times. They have often been an encouragement to the faithful worker in the gospel vineyard. Their work shall be rewarded.

All life is like a sowing and reaping. The sowing is always a matter of toil and loss, but if the seed and the ground are good, the harvest is a great reward. Those who sow in tears shall reap in

joy. Self-denial, suffering and affliction have a good ministry. The temporal affliction works an eternal weight of glory. After all the darkness, sorrow and pain come light, joy and eternal blessedness. God's purpose—the end—justifies the rough way. The only safety in the way is an abiding faith in the Father's wisdom, love and power.

RISEN WITH CHRIST.

(John xx.)

She sought Him while the darkness lay
In sombre folds around her way,
Where death had marked the spot;
The rest await the rising sun,
No light her heart could know save One,
No home where He was not.

She sought Him but He was not there,
In human love, she sought Him where
He never more could be;
The empty tomb so filled her eye,
That when her living Lord drew nigh,
She knew not it was He.

She thought of Him as One who here
Had met her need, and calmed her fear,
And won her yearning heart;
But He was gone!—was lost to sight,
Her life had lost its joy and light
Because from Him apart.

But soon His resurrection tones
Ring through her soul; she sees and owns
Her Master and her Lord;
Not now in flesh, but from above
The Fount of life and power and love—
The risen Son of God.

Raised out of death, by glory claimed,
Yet Jesus still, and not ashamed
His feeble ones to own:
To call them "brethren," for they've found,
Through death, that new, that holy ground
Where once He stood alone.

Sons of his Father now they stand,
His God their God, a risen band,
With Him the Firstborn Son;
Bone of His bone, for now His heart,
Once straitened, does its wondrous part
In power through victory won.

In spirit linked with Him above,
And sharers of His Father's love,
His toils for them are o'er;
No guilt can rest on them again;
His own pure life without a stain,
Is theirs forevermore.

No more to seek Him as a guest
In wistful doubt and heart's unrest,
Lest clouds should come between;
But joined in spirit with her Head,
No more to part, though still to tread
This homeless desert scene.

No restless fear, no anxious care,
Can reach her deep reposing there—
Her Sun doth ever shine;
On earth she waits, and works and sings,
"A little while," and Jesus brings
His Bride to realms divine.—Sel.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.—Isa. lv. 1. This is a grand gospel invitation—the blessings of salvation being symbolized by water, milk and wine. What these are to the physical nature, the gospel blessings are to the spiritual nature: they quench the thirst, refresh, cheer and build up. In harmony with this invitation, Jesus invites the hungry, thirsty and weary (that is, those who feel their need) to come to Him and eat, drink and rest. The gospel blessings are all free—"the gift of God, through Jesus Christ our Lord." We are not saved by good works; no one can earn life; but accepting God's gift, we are his workmanship, created in Christ Jesus unto good works."—Eph. ii. 8-10.

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OR

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The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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JUDGMENT AND PUNISHMENT.

(Continued.)

Everlasting Punishment.

We have already considered the difference between the object of punishment under the law and that under the new covenant—the former being for destruction and the latter for correction. But the words of Jesus in Matthew xxv. 46, "These shall go away into everlasting punishment: but the righteous into life eternal," are often used as an objection, and urged as proof of the doctrine of endless and hopeless punishment.

It is commonly assumed that the sheep and the goats of this judgment scene include all mankind—called the righteous and the wicked—and claimed that the punishment of the "goats" must, according to Jesus' teaching, be as long as the life of the "sheep." It is sometimes claimed that if it can be proved that the punishment of the wicked shall have an end, the same argument will prove that the life of the righteous, and of God himself, shall also end; because the same word, "everlasting" or "eternal," is applied to the punishment of the wicked, the life of the righteous, and to God. But we think this is too much to assume on such a premise, and rejoice that our hope of immortality and the existence of our Heavenly Father are not dependent on the definition of a word.

It is difficult for many to so far divest themselves of the influence of early teaching as to be able to look at this subject from the viewpoint of another. But some of us, though trained in the old view, have been enabled, by the study of the Scriptures, to accept the larger hope for mankind. And we believe that the Bible Plan of the Ages, with its progressive revelation, and the spirit of the gospel as a manifestation of the infinite love and wisdom of God, are a far stronger evidence of the final victory of Christ in the salvation of all, than the mere definition of any word could be.

But we think it is well worth while to consider the words "everlasting" and "eternal." We have nothing to fear from the investiga-

tion. Some try to make a point against the doctrine of endless punishment by claiming that, in Matthew xxv. 46, the word "everlasting" is applied to limited, and "eternal," to unlimited duration. But they are from the same word in the Greek, and in the revised version it is translated "eternal" in both cases, which confirms some in the idea that the punishment of the "goats" will be endless, as well as the life of the "sheep."

The Old Testament (Hebrew) word is *olam*, and the New Testament (Greek) word is *aion*. According to Young's Analytical Concordance, the definition of *olam* is "age, age-lasting," and in the Old Testament it is translated "ever," "forever," "everlasting," and "eternal," and is applied to both limited and unlimited duration. The covenant, the priesthood, the inheritance, the statutes and ordinances of the Jewish dispensation are said to be "forever," or "everlasting." They were "age-lasting." In Exodus xxi. 6 and Deuteronomy xv. 17, *olam* is used of the life-time of a servant, and is translated "forever,"—age-lasting. It was a man's age. In other cases it referred to the duration of the Jewish age or dispensation. It must be confessed that in these cases the word was used of limited duration; and we admit that the word often refers to unlimited duration. This is so whenever it refers to God or his attributes. His age is endless. Many times it is said that "His mercy endureth forever."—Ps. cvi. 1; cvii. 1; cxxxvi. every verse. But it is also said: "He will not always chide; neither will he keep his anger forever."—Psalm ciii. 9. Again: "I am merciful, saith the Lord, and will not keep anger for ever."—Jer. iii. 12.

By the same author and others, the Greek word *aion* is defined to mean "age," and *aionios*, the adjective form, "age-lasting." *Aionios* is the word rendered "everlasting" and "eternal" in Matthew xxv. 46, and nearly all other places in the New Testament. In Philemon 15 it is translated "forever," referring to the life-service of Onesimus. It means an age, long or short, limited or unlimited. When it is applied to the life of mortals, or to a dispensation, it is limited, but when it is applied to God or Christ or the life of the saved, it is unlimited. The word of itself does not indicate either limited or unlimited duration; but the duration depends on the nature of that to which it is applied. The same is true of our English word age. We use it of the duration of any thing long or short; and the duration is determined by the nature of the thing.

In view of this, because the same word, "eternal," (translated from *aionios*), is applied to the punishment of the "goats," and to the duration of God, it is no reason for saying that if the punishment will end, God himself must cease to exist. The goats represent people in a certain condition, which is subject to change, and the duration of the punishment depends on the duration of that condition; but God is unchangeable, and therefore immortal; so that while the duration of God is of necessity endless, by the same necessity, the duration of punishment is limited.

Some claim that the "goats" are immortal sinners, and that therefore according to our own rule their punishment must be endless. But no Bible writer ever associates immortality with sin. Sin and death are always related. So also are righteousness and life. In the Bible, man is never said to be immortal until he puts on Christ by the resurrection.—1. Cor. xv. 53, 54. When men are in the judgment process, whether it be before death (as with the Church), or after being wakened from the sleep of death, (as with the world), they cannot properly be said to have been made alive in Christ; as we have seen that the judgment is the process of making them alive in Christ. He himself speaks of the judgment being unto victory (Matt. xii. 20), and having gained this victory of life, men will no longer be in the condition represented by the "goats," and therefore their judgment will be ended. There can be no immortality in sin. But the *aion* of righteousness and immortality never ends.

To those who can see that the penalty or curse of the law is death, and that only when redeemed from the curse of the law are people subjects of the judgment by Christ, it should be clear that under him there can be no punishment except for discipline.

Among the ideas associated with punishment are to restrain, chasten, and teach. The word rendered punishment in Matthew xxv. 46 is *kolasis*, and it is defined "to cut off, to restrain, to prune." The bad qualities of the "goats" are like the useless branches in an orchard, which need to be cut off and burned; and that this is the object of the "fire" is clearly Scriptural, and in harmony with the character and loving purpose of the Father as revealed in the Son.

In Isaiah iv. 4, we learn that the object of the "spirit of judgment" and the "spirit of burning" is to purge away filth—to purify. In harmony with this, the apostle says: "Our God is consuming fire," (Heb. xii. 29), not to destroy man—His own work,—but to destroy all the conditions that prevent man from being like his Father.

See also Malachi iii. 1–3. The Lord comes, and no evil ones can stand when he appears; because "He is like a refiner's fire, and like fullers' soap." And he sits as a Refiner and Purifier of silver—to purge away the dross, and the result will be an offering in righteousness. When the Refiner's work is done, he will see his own likeness. That the object of punishment under the new covenant is improvement is seen in Hebrews xii. 5–11. "Whom the Lord loveth he chasteneth." To chasten is both to punish and to whiten. To be chastened is one of the evidences of sonship. Our earthly fathers punish to gratify themselves; but the Lord chastens for our profit, that we may be partakers of his holiness. No chastening seems joyous at the time; but "afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

The same truth is taught in 1. Cor. iii. 11–15, where it is shown that he who builds on the foundation with works which are represented

by wood, hay and stubble, shall suffer loss; that his works shall be burned, but he himself shall be saved, so as by fire. See also 1. Cor. v. 1-5, where the apostle, in the name of Christ, the perfect Judge, delivers a great sinner (now under Christ instead of the law, which kills) over to Satan, not to destroy him, nor to torment him for ever, but for the destruction of the flesh (the low nature), that the spirit may be saved in the day of the Lord Jesus.

All these Scriptures are in harmony with the idea of punishment in God's "everlasting fire," for the purpose of destroying the selfishness on account of which some are called "goats." And when that condition is burned away, their *aion* of punishment must cease.

When people, in the light of the plan, can locate the judgment of Matthew xxv. 31-46 where it belongs, after the marriage of the Lamb, and therefore after the saints of the ages past appear with Christ in his throne of glory to judge the world, it is clear that the "sheep" in that scene are not the saints of the former ages. We have seen that the saints shall judge the world (1. Cor. vi. 2), and that when Christ shall appear (as in this lesson), they shall appear with him in glory.—Col. iii. 4. Their judgment is past, and their position with Christ in his throne is their reward. And this shows that others besides the Church thus glorified with Christ are to be blessed. The "sheep" of this future judgment are "blessed" and rewarded with the life *of the age;* and the "goats" are in a "cursed" condition, and are therefore cast into the fire *of the age* to be purified.

That *aion* (age) does not of itself mean endless duration is clear, because it is often used in the plural (*aiones*, ages), and there is a succession of ages. Why should it not always be translated age or ages? The dative plural (*aiosi*) is rendered ages in Eph. ii. 7, where the purpose of the exaltation of the Church is expressed: "That in the *ages* to come, he might shew the exceeding riches of his grace."

In Hebrews ix. 26, the genitive plural (*aionon*) is translated world: "But now once in the end of the *world* hath he appeared to put away sin by the sacrifice of himself." Rotherham and the Emphatic Diaglott render it ages. It evidently refers, as Rotherham says, to "the conjunction of the ages,"—the last end of the Jewish age, and the first end of the gospel age. The expression "*world* to come" should read "*age* to come;" and the statement in Matthew xiii. 39 would be plainer if it read: "The harvest is the end of the *age*." It would be absurd to say "the end of eternity." It is the word *aion*, or its plural, the same word whose adjective, *aionios*, is translated "everlasting" or "eternal." If they were translated age, or age-lasting, it would not be so confusing.

If *aion* always means endless duration, the plural form of the word would suggest the idea of one endless period following another endless period. So, in such cases, the translators have given us either worlds or ages. If "forever," translated from *aionios*, always means endless duration, is not "forever *and* ever" an absurdity? But all seems

plain when *aion* is seen to be an age, and *aionios* to be age-lasting. Then the "goats" may be subject to punishment in the fire of the age, and by it be purified and blessed, that in due time God may be all in all.—1. Cor. xv. 28.

The Judgment of the Dead.

THE judgment of Matthew xxv. 31-46 does not seem to include the dead, but only the "nations" still alive on the earth when "the manifestation of the sons of God" takes place; and it seems probable that it will be fulfilled in the ordinary life as naturally as the judgment of the house of God has been.—1. Pet. iv. 17. Indeed, some things have suggested that the principle on which the "sheep" and the "goats" were tested—doing or not doing to the needy—is coming to the front—never having been made so prominent in the development of the Church.

But while this Scripture seems to apply to the living, we may be sure that Christ will also judge the dead.—2. Tim. iv. 1. And "after death the judgment" is not a hopeless matter to those who know that Christ and the saints are to be the judges, and that the judgment is to be unto victory. The Antediluvians who sinned were cut off by a terrible judgment, (which was much like the judgment by the law), and yet Peter shows that there is hope for them by telling us that after our Lord had been put to death in the flesh, and quickened by the Spirit,—thus gaining the victory and the keys (Rev. i. 18),—he went and preached to them,—"the spirits in prison," those who were disobedient in the days of Noah.—See 1. Pet. iii. 18, 19 and iv. 5, 6. In the latter passage those to whom the gospel was preached are called "the dead."

There have been different ways of explaining this passage; but it does not seem to need explaining. Some say it was Noah that did the preaching. We are told that he was a preacher of righteousness; but not that he ever preached the gospel; and even if he did, it was to the living—men in the flesh,—and not to "the dead." Seeing that it is God's purpose to save the dead as well as the living, we take the passage as it reads, and infer that it is not only a statement of what Christ did, but also a foregleam of what the body of Christ will do after they are raised and perfected.

Observe the order: (1) He was put to death in the flesh; (2) He was quickened—made alive—by the Spirit; and (3) He preached. It was not while dead that he preached, as some say, but after he had obtained the victory over death. In the forty days between his resurrection and his ascension, he was invisible most of the time to men in the flesh; and it was probably then that he preached the gospel to the dead—those not in the flesh—and Peter tells us for what purpose. It was not, as some say, a proclamation of hopelessness, to aggravate their woe. That would not be like the loving Son of God. The apostle says: "For this cause was the gospel preached also to them that are dead, that they might be judged according to [or on the same principle as] men in the flesh, but live according to God in the Spirit."

This illustrates the three offices of Christ, as seen before—the Light of the world, the Judge of the world, and the Saviour of the world. He gave them the gospel light that they might be judged unto victory. The "also" of verse 6th shows that the gospel is for *both* the living and the dead, and for the same purpose—judgment and salvation. "After death the judgment" is not the hopeless thing that many think it. It is an expression of the loving spirit of the judgment by Christ, that the Antediluvians—the first to fall under a special curse, and commonly regarded as hopelessly lost—were the first to have a glimpse of his victory and the hope of the world.

Some, because of their view of man's nature, and because they think the resurrection must be complete before the judgment, deny the possibility of the dead hearing the gospel. But perhaps their view needs modifying. Some may condemn our view because they think it is "Orthodoxy;" but it is not. Neither is it the other extreme. While not believing in the natural immortality of man, we believe there must be something besides the body that sleeps, hears and wakes, because the body is absolutely dead, and cannot be awakened by hearing. Whatever sleeps must be awakened before judgment; (and surely God can waken the sleepers when he pleases;) but immortality, so far as man is concerned, is spoken of in the Bible as the final and perfect state—the spiritual *body* condition—attained by the application of the law of the Spirit of life in Christ Jesus. Immortality is the victory, and the judgment by Christ is the process which brings it.

We believe the spirit of man—not the natural body—is the son of God.—Heb. xii. 9. It is our spirit with which God's Spirit bears witness.—Rom. viii. 16. Though the body is dead because of sin, the spirit is alive because of righteousness.—Ver. 10. The spirit of man—not the natural body—is the subject of the regeneration—the second birth.—John iii. 6. The spirit is the subject of the judgment, because it receives the word, the light, and is therefore the thing to be finally saved or perfected. 1. Cor. v. 5 and Heb. xii. 23. The spirit made perfect will be righteous and have a spiritual body. "It [the seed] is sown a natural body [in this imperfect state, but] it is raised a spiritual body."—1. Cor. xv. 44. The old man (the soulical or animal nature) is to be judged down, but the new man, the inner man, saved out of the ruin, is to be judged up, developed, glorified—perfected in the image of God as revealed in Christ. We think all this is illustrated in the case of "the spirits in prison."

The Sodomites are a dead nation, of whom not even a "remnant" was left.—Rom. ix. 29. In Jude 7 we learn that they are set forth as an example, "suffering the vengeance of eternal fire;" and yet in Ezekiel xvi. 44–63, we learn that they and the Samaritans are to be restored and given to Israel as daughters by the everlasting covenant. And our Lord shows that it will be "*more* tolerable" for the Sodomites than for Israel in the judgment; and yet

"All Israel shall be saved" "in the Lord with an everlasting salvation."—Rom. xi. 26; Isa. xlv. 17. So there is hope for the non-elect; for the dead as well as the living. Yes, they will be ashamed of what they have done; but Ezekiel xvi. 63, R. V., shows that the shame of Israel will be after they have been forgiven. The worst condition of people is when they can do wrong and *not* be ashamed. All the dead world shall come forth to judgment, and we know that the judgment shall be unto victory.—John v. 29, Matt. xii. 20.

Destruction and Salvation.

SOME teach that there will be no judgment after physical death. They quote: "The wages of sin is death," and apply it wholly to the death of the body. Some of them think all will be saved in the future without any judgment or punishment; and others think that death ends all with the impenitent sinners.

But is death consummated when the body dies? Can man fully execute the penalty of God's law? Our Lord taught that man can kill the body, but not the soul.—Matt. x. 28. But "the soul that sinneth shall die." If there were no distinction between the body and the soul, how could these words of Jesus be true? But though the soul outlives the body, it is not of itself immortal; for Jesus said that God can destroy both soul and body. And it appears that not only the animal body, but also the animal nature (the soul), must be destroyed in order to the full execution of the penalty of God's law.

That the death of the body is not the full penalty of the law seems evident, for believers in Christ so die like others, though they have the Lord's promise that "they shall never perish." Having received him, and learned to love the brethren, they "have passed from death unto life," even "everlasting life," and know it.—John iii. 36; v. 24; 1. John iii. 14. They escape the penalty by the new covenant method of sacrifice, and the law is satisfied.

Those who are not quickened by the Spirit of God are said to be "dead in trespasses and sins," (Eph. ii. 1), but their bodies are not dead. While in that state of death, and still perishing, or on the downward road, they are called "the children of the wicked one," though he is not the author of their being. As Christ's mission is to "destroy the works of the devil," (1. John iii. 8), it follows that man in the sense in which he is the child of the devil must be destroyed. We may well say that there is no hope for the wicked, and while in the unregenerate state, *all* are said to lie in the wicked one, for "All have sinned, and come short of the glory of God." Though God is the Father of our spirits, and it is his purpose to save his own, yet while the spiritual nature is undeveloped, all are reckoned on the lower side, "by nature the children of wrath."—Eph. ii. 3. But when the new life has begun, that is, when the spiritual nature has been quickened by the light and heat (truth and love of the Sun of Righteousness, the Lord, knowing the nature of the

(*Continued on page 297.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS

Union Church on Town line, about three miles south-east of Peck, Friday, Oct. 6, at 7:30 p. m.

Peck, Mich., Oct. 7, at 7:30 p. m. and on Oct. 8, at 10:00 a. m.

Yale, Mich., Oct. 8, at 3:00 and 7:00 p.m.

Oct. 15. Open for special arrangement.

Detroit, Mich., Oct. 22. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 295.*)

spirit of man, and seeing the end from the beginning of the new life, counts the person on the risen side—His own child and an heir of His kingdom. The personality is transferred from the low nature, which must be destroyed, to the new nature which is enduring. For this reason Paul says: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."—Rom. viii. 9.

This is the key to several paradoxes. Though living in the flesh (Gal. ii. 20), we are not *counted* in the flesh, but crucified and dead. Though weak and imperfect, we are strong in the Lord, and complete in him.—Col. ii. 10. Though very poor, we have all riches, and are making others rich.—James ii. 5; 2. Cor. vi. 10. Though dead, we are alive,—our life being hid with Christ in God.—Col. iii. 1-3. On this plan, God can destroy all his enemies, and yet save all as his friends—his own sons and daughters. He can pour coals of fire on their heads, as we are exhorted to do, and overcome evil with good.—Rom. xii. 20, 21.

We would emphasize the truth that when men stand before the judgment seat of Christ, they have been taken from the dominion of the law of death, and brought under the law of life. Under the old law they were condemned to death; but they are redeemed and justified by Christ, and to be judged unto a perfect victory, even if by a severe discipline. In Hebrews xii. 5-10, we have seen that the Lord chastises his sons that they may be partakers of his holiness. Under the law the penalty was "death without mercy," but there is a "sorer punishment" for sinning sons.—Heb. x. 28, 29. The object of Christ's judgment is to destroy the elements of the children of disobedience, and bring man to true freedom and glory.

Though the judgment of believers (the house of God—1. Pet. iv. 17) begins in this life and age, it is not finished until the time of reward—the giving of the crown of righteousness in the great day to all who love his appearing.—2. Tim. iv. 8. That is to be followed by the judgment of the world, as we have seen.

When the books are opened—the manifestation of all facts, motives and results—there will be a great reversal of human decisions, because men have judged according to appearance, and not righteous judgment. This is why Paul exhorted believers to "Judge nothing before the time, till the Lord come."—1. Cor. iv. 5. Mortals do not know how to judge, because they do not know all the facts, circumstances and influences in the case. The tendency of human judgment is like that of the law, to condemnation—not only condemning the sin, but also the sinner. But Christ, the revelation of the Father's love, condemns sin, but not the sinner. He is not the accuser. "Who is he that condemneth?" Christ came not to condemn, but to save.

It is a blessed truth that in the judgment by the Son of man no one is judged down. The judgment by the broken law condemned all to death. Christ found all thus

condemned, either dead or dying, and his mission is either to stop the downward career, (as in the case of all who look to him as the Antitype of the brazen serpent—John iii. 14, 15), or to deliver them (from the bondage of corruption) who through fear of death were all their lifetime subject to bondage.—Heb. ii. 15. This can not apply to believers, but to the world, who live and die without light and hope. The believers are the firstfruits, but the whole creation also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.—Rom. viii. 21–23.

Referring again to 1. Cor. iv. 5, we see that the apostle declares that the Lord will in his day of judgment "bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." This cannot be harmonized with any idea of hopelessness, but only with the destruction of all sin, the recognition and reward of all good and the ultimate triumph of life, love and righteousness.

It seems clear that judgment and punishment (for discipline), whether present or future, are inseparable. But we have seen that victory is the object of our Judge, and that he will not fail nor be discouraged till it shall be attained. —Matt. xii. 20. We have seen that Christ, the "Head of the Church," and "of every man," passed through his trial, or judgment, and it was unto victory. He was made perfect through his sufferings.—Heb. ii. 10, 18; v. 8. We have seen that what he did was for all, and must be applied to all in due time.—John xii. 31, 32. In applying the principle of judgment, the elect Church is dealt with in the gospel age, and is brought to victory when the Lord comes and receives them to himself. —John xiv. 3. Then follows the judgment of the world, by Christ and the glorified Church, and that too will be unto victory. Our Lord's promise shall be fulfilled: "I will draw all unto myself."

What Jesus said and did were the great revelation of God's love, purpose and plan. His work was the object-lesson, his words the prophecy, and Himself the Security of the fulfillment of God's purpose to perfect and perpetuate the race of man.

The judgment by Christ is by the law of development, and punishment as a means of discipline is necessary, until all want of harmony is removed, all enmity and imperfection overcome, and God is all in all.—1. Cor. xv. 20–28.

In the light of the plan of the ages, we need not be afraid to look at any of the dark sayings in the Bible or the difficulties of life. The limitations, elections and judgments are all essential parts of God's plan for the salvation of the world. The Bible system of truth would not be perfect if any of these things were missing. The revealed plan is vindicated by being in harmony with itself and adapted to the wants of mankind in all the ages. And when God's purpose and plan are apprehended, there is clear proof of the apostle's statement that "God is Love."

☞ SEND for free sample of HOPE.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Foundation of the Second Temple Laid.
Ezra iii. 8 to iv. 5.
(Lesson for Oct. 22.)

GOLDEN TEXT.—"Enter into his gates with thanksgiving, and into his courts with praise."—Psalm c. 4.

INTRODUCTION.—The exiles were about four months on the way from Babylon to Jerusalem, though the distance was only from 500 to 700 miles. They found the city in ruins, as it had lain since its destruction by Nebuchadnezzar. They seem to have gotten possession of the city and vicinity at once, but they were surrounded by the mixed population. They settled in the small cities.—ii. 70.

In the seventh month, they gathered as one man to Jerusalem. They first built the altar, and began to offer the sacrifices required by the law. Their worship was a preparation for their work. They hired men—some of them being of Zidon and Tyre, who were to bring cedars from Lebanon to the sea of Joppa according to the grant of Cyrus the king.—Vs. 1-7.

I. THE FOUNDATION LAID.—Vs. 8-13. In the second month of the second year (six months after the altar was set up) Zerubbabel and Jeshua began to oversee and encourage the workers with reference to the work on the house of the Lord. And when the builders laid the foundation they (probably the two men named) set the priests in their apparel with trumpets, and the Levites with cymbals, to praise the Lord, according to the order of king David. The garments of the priests were beautiful.—Exod. xxxi. 10; xxxix. 27, etc. The trumpets were for calling assemblies, and giving orders. The cymbals were musical instruments. Asaph was one of the great choir leaders in David's time. These "sons" were perhaps his successors.

They sang together by course—perhaps responsively. It was a song of praise and thanksgiving. Its substance was the goodness and enduring mercy of the Lord—toward Israel. With voices, musical instruments and a great shout they made a joyful noise unto the Lord when the foundation of the temple was laid. The old men who had seen Solomon's temple wept aloud. There was a strange blending of song, weeping and shouting. Whoever can put himself in their place—returned from slavery, and seeing even the beginning of the restoration—will not wonder that they made such a noise. It must have been a time of great joy.

II. OPPOSITION AND DELAY.—iv. 1-5. The "adversaries" were the mixed race—the Samaritans. Hearing of the proposed work, as they naturally would, they pretended to be interested in the worship of the God of Israel and proposed to help build the temple. But the leaders rejected their offer. What followed revealed the spirit of these "adversaries," and the wisdom of the rejection. The nation had this work of rebuilding to do—according to the command of Cyrus—and they must do it themselves.

The Samaritans then became their open enemies, and did all they could to hinder their work, and took measures to frustrate the plan—finally getting a royal edict against the Jews.—See verses 7-24. Their course showed their hypocrisy. The work was set back for about fifteen years. Finally, in the reign of Darius, the Jews obtained permission to build the temple, and it was done.

This lesson illustrates some facts of the gospel age. Babylon is the type of the condition of the church when she had fallen away from her primitive simplicity. It resulted in the union of Church and State—the Church being a great ruling and persecuting hierarchy. —Rev. xvii. 1-6, etc. The return from Babylon was a foregleam of the Reformation—the coming out of Babylon—not yet complete.—Rev. xviii. 4. The

temple was a type of the true Church, of which Christ is the Foundation.—1. Cor. iii. 11–17. Jesus said: "On this Rock I will build my Church."—Matt. xvi. 18. The Foundation does not need to be laid again, but it is a long time before the true Church is fully built, and filled with the glory of God. As Babylon goes down—a gradual process—the New Jerusalem comes down, to be the light of the world in the ages to come. It is important to be on the Lord's side.

A Psalm of Deliverance.—Psalm lxxxv. 1-13.
(Lesson for Oct. 29.)

GOLDEN TEXT.—"The Lord hath done great things for us, whereof we are glad."—Psalm cxxvi. 3.

INTRODUCTION.—This Psalm seems to express the feelings of the people after the return from captivity, and to have cheered them with hope amid their many discouragements. This and other Psalms have their local color, being primarily applicable to Israel in the long ago; but in spirit they may apply to all men at all times.

The truth may well be emphasized that God's plan for mankind is destruction and restoration, captivity and deliverance, death and resurrection.—See Psalm xc. 3. The restoration is after the destruction; the deliverance after the captivity; the resurrection after the death.—See Rom. vi. 23. In the word, when things are paired, the better is always the later. God's second things are better than the first.

Israel is a type of the Church, and both are spoken of as an individual.—See Hosea xi. 1 and 1. Cor. xii. It appears that the ancient captivity and restoration of Israel are used to represent all captivities and recoveries; the individual captivity in sin, and salvation; the captivity of the Church in mystic Babylon, and the coming out; the scattering of Israel as a result of their rejection of Christ, and their final restoration; and, speaking of the world, the death of all in Adam, and their resurrection in Christ.

In the light of such a far-reaching plan, we may find in the Prophecies and the Psalms, statements applicable some to one case and some to another, and not need to think that all the statements were fulfilled at the return from Babylon, nor that they will all be fulfilled in the future restoration of Israel.

I. ACKNOWLEDGEMENT OF BENEFITS.—Vs. 1–3. "Favorable to thy land, brought back the captivity of Jacob." This refers to Canaan and the twelve tribes. It is an after restoration song; and it may be a prophecy of the future restoration. "Forgiven, etc." The restoration is an evidence of forgiveness, or the covering of sin. As the displeasure of God and the punishment came as the result of sin, when they were restored, they could but think that His wrath was turned away.

II. PRAYER FOR SALVATION.—Vs. 4–7. The change here from thanksgiving to prayer is peculiar. What it was said God had done, is now asked for as a thing to be. It is like the reconciliation wrought in Christ yet to be applied; or like personal salvation begun but not finished. It would be proper for any awakened sinner to offer this prayer: "Quicken us! Shew us thy mercy! Grant us salvation!" And yet such a prayer sincerely offered proves that the Lord has begun the saving work. Before men call, the Lord answers; and also while they are speaking.—Isa. lxv. 24.

III. ASSURANCE OF AN ANSWER.—Vs. 8–13. If God's Spirit suggests a prayer, we may be sure of an answer. The Lord never creates a spiritual hunger that he will not satisfy. He never convinces of sin from which he will not save. Such assurance is here expressed: "I will hear * * for he will speak peace to his people;" but it is not to allow them to return to folly,

nor to give license to sin. He forgives that he may cleanse from unrighteousness. Salvation is nigh to them that fear (reverence) the Lord.

Here is a clear statement of the work of Christ: Mercy and truth have met; righteousness and peace have kissed each other. These are the chief elements of the saved, and of God's kingdom. Truth will grow in human soil, because of the rays of divine light and love—God's qualities revealed in Christ. All that the Lord gives is good; and all that he requires is reasonable. When all learn to do right, and make the most of their God-given powers and oppertunities, the earth will indeed (literally) yield her increase. But little is yet known of her powers of production. Without righteousness man will never fully subdue the earth, nor secure the opening of her richest treasures. Under right conditions, natural and spiritual blessings will be equal and coincident—that is, when God's will shall be known and done in the earth as in heaven. Such a perfect day is anticipated by all God's dealings with mankind.

ISRAEL G. ROBERTS.

Bro. A. C. Roberts, of Akron, Ind., sends me a notice of his father's death, and a sketch of his life, from which I select a few facts. He was born in Hendricks County, Ind., July 15, 1831. His father and the family were pioneers, their lot being cast in the wilds of the county when the forest stood untouched, and was the home of the Indian, of beasts of prey and game of many varieties. The hard experiences of the pioneer life made deep impressions on Israel's character. A giant of physical strength coupled with an indomitable will, he entered the battle of life with such energy and fixedness of purpose that he countenanced no thought of failure. Many acres in the neighborhood were cleared by his toil.

He was married to Nancy McIlravy June 17, 1858. They had three children, Andrew, Esther and Mary. He was a devoted husband and father and rejoiced in his home, making it the central thought of his activities. He and his wife watched the development of their children with anxiety, which was satisfied when they grew to manhood and womanhood exhibiting the characteristics of intelligent Christian citizens. In later years he often said that he had accomplished all he had sought in this life.

His life was softened and sweetened by the love of God through Christ, which he deeply appreciated and rejoiced over. He united with the "Church of God" in 1862, at Old Pisgah, and was transferred to the Antioch church at its organization in 1866, where he held his membership to the end. He was an ardent worker and a liberal contributor to farther the preaching of the gospel, both in the local church and the evangelistic field. He was an honest man, believing that "The highest obligations are not written, signed and sealed, but reside in honor."

He was independent in his thought and action, clinging to the truth as he saw it regardless of the favor of friend or fear of foe. The ostracism of society could not alter his course, for he followed with a keen eye of discernment the example set by Christ himself. His only thought was, What is the truth? What is right? and then he followed his decision, ever willing to abide by the consequences of the course pursued without complaint.

I met him two or three times in our meetings at Buchanan. His son says: "He has long been a reader of the HOPE, and a strong adherent of the doctrines promulgated by it and your other publications. He became a member of the Larger Hope Association February 19, 1904."

Since the death of his wife in 1891, and the marriage of his children soon

after, he has made his home with them. His last sickness was long and tedious, but he bore it with a Christian fortitude upheld and strengthened by the divine plan as he saw it revealed through Christ Jesus. He quietly and peacefully fell asleep at the home of his daughter, Mary Cuffel, in Akron, Indiana, September 5, 1911, at the age of eighty years, one month and twenty days. The funeral service was held at the residence of his daughter, Esther Taylor, near Argos, September 7, 1911. Years ago he made arrangement with Bro. L. E. Conner, of Cleveland, Ohio, (one with whom he had long been intimately associated, and whose views were in harmony with his own), to preach his funeral sermon from 2. Cor. v. 19, from which he most beautifully portrayed the hope which he so fondly cherished. He was assisted by Bro. D. E. Vanvactor, of Argos, and interment was made in Oak Hill Cemetery at Plymouth.

THE DEATH CHRIST DIED.

REFERRING to what our Lord said in John xii. 31, 32, about the judgment, the casting out the prince of the world, his personal exaltation, and the drawing of all to himself, in verse 33 it is added: "This he said, signifying what death he should die." As Christ himself was representative in character, this shows that his death was representative and all-inclusive; that is, in that "He died *for* all, then *all* died."—2. Cor. v. 14, R. V. That *for* all does not here mean *instead* of all is evident because all must die, each in his order, whether the death be regarded as the merely physical or the deeper death.

Many suppose that this passage referred merely to his physical death on the cross,—thinking that was his lifting up. But the preceding verses show that these words had a deeper meaning. If the lifting up were only physical, then the drawing to himself would be physical too, and would be limited to the place; but all know that he drew nobody to him on the cross. When it is seen that the drawing to himself involves a change, not in physical location, but in spiritual condition, it may well be admitted that the lifting up of Jesus did not refer to his physical position on the cross, but to his exalted spiritual state, which resulted from his overcoming all the powers of darkness.

It seems clear that the real death which he died, which gave him such power to draw men to himself, was that of which the physical death was but a shadow. The tendency with many is to think of the shadow as the reality. To blame them would be to blame ourselves for what we have done in the past, and what in some things we may be doing yet. The child in knowledge looks on nature and thinks our earth is the center around which all other things revolve. Some call the physical Universe God, not having learned that the external is but a manifestation of the invisible God out of whom the worlds were made.—Rom. i. 20. Others look on the *form* of man as the whole man, and think not of the inner power that is ever *forming* the body out of the matter around it. He thinks of the cause as the effect and of the effect as the cause. The Jew thought of the ceremonies of his age as the ideal of divine service, not seeing the deeper things typified by them; and many Christians look on the New Testament ceremonies in the same way. So concerning the death of Christ the shadow is often regarded as the reality.

Many regard the physical death of Jesus as the Antitype of the bloody sacrifices of the Old Testament, when it was of the same general earthly character, and was the last part of such sacrifices. If the physical death were the Antitype of the offering, then Calvary was the antitypical place, or "the heavens," of which the ancient tabor-

nacle was a type, and the Roman soldiers were the antitype of the priest who killed the beast.

It seems clear that as the types were animal or physical, so antitypes are spiritual. With this in mind, we may see the deeper meaning of Christ's death, as did Paul when he said: "I am crucified *with* Christ," when all know that he was not nailed to the Roman cross. Then we may see that the bodily pain of Jesus was a shadow of that which he "suffered being tempted;"—(Heb. ii. 18) and the wooden cross which he bore was but a shadow of the daily cross of self-denial to which he referred when he said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." —Luke ix. 23. If he had not been bearing his cross daily, then we would not be his followers in bearing our cross daily. But the apostle makes it plain: "For hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1. Pet. ii. 21.

In view of such teaching is it not clear that his climbing the hill of Calvary was but a shadow of his life-climbing up the hill "Difficulty;" that its location, outside of Jerusalem, was a shadow of the position he chose "outside the camp" of Israel; and that the piercing of his heart, when on the cross, was a shadow of the heart-piercing which he endured "in the house of his friends," when they treated his loving-kindness with contempt? In Hebrews xiii. 11–13 we learn that the antitype of burning the bodies is "reproach bearing" in following Christ; and this is not borne in physical death, but in life.

Who that is familiar with the Bible can fail to see that it is God's common method of teaching to represent spiritual things by physical facts? As his death on the cross was the last act of the typical dispensation, so it was the finishing of his earthly career. He died out of the dispensation of law into the dispensation of grace. Being the first, he established the new dispensation. He died out of the Adamic life and the sin he had assumed, and rose into the perfected life of the Second Adam. He thus became the Firstborn —the Head—of the new creation of man, and the Regenerator of mankind. With these things in view, we can see the force of the words: "I, if I be lifted up, will draw all unto myself. This he said signifying what death he should die." (See also Phil. ii. 9–11.) He will draw all out of law into grace; out of the life and death of the first Adam into the life of the Second Adam, where there is neither death nor curse.

In view of all this, believing in Christ's death and resurrection is important; and with the apostle we may joyously exclaim: "It is Christ that died, yea, rather, that is risen again." Because he lives, we also shall live.

EXTRACTS FROM LETTERS.

A Great Comfort.

DEAR BRO. PATON, and the HOPE Family: Greeting to All. I will try to write you a few lines. I have been thinking for some time that I would write. I ought to have written sooner; for the HOPE is a great comfort to me. I want it as long as I live; but I cannot pay for it now. If I can, I will send some money. I pray that the Lord will bless you in all your labor.—Mrs. R. M. Lehigh, Iowa.

Having a Feast.

DEAR BRO. PATON:—Enclosed find Two Dollars, which apply on my subscription, as far as it will go. I beg pardon for my seeming neglect in not writing sooner. Part of the time I have not known what to do, or what change to make. Thank you for bearing with me, and sending the paper right along. Some of the numbers have been sent to me; but now I am

with friends who have kept them safe for me. I am having a feast in reading them. God bless you in the work of getting the light before the people. I would that more might see it, and receive the comfort of it.—Yours in the blessed hope, Mrs. L. H. W., Irasburg, Vt.

Book of Love Letters.

DEAR BRO. PATON:—Please change my address as follows: — —

I do not want to miss one of your papers. They are so full of rich food for God's children. O how good God is to feed his little ones on such sweet heavenly diet! It is God's good old Book of Love Letters brought out so plain that when his little lambs read it they can lie down in green pastures, beside still waters, and be filled with glory and praise to God, our loving Father. I cannot begin to tell how much I think of THE WORLD'S HOPE. Hallelujah!—J. D. R., Lynn, Mass.

Praise and Thanksgiving.

DEAR BRO. PATON:—I enclose a dollar to pay my subscription for the HOPE for 1911. Thank you for waiting so long and continuing it to me. It is almost a year since I wrote you; and you published my experience "At Home in God," also "Reconciled to Him." "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." "And we have seen and do testify, that the Father sent the Son to be the Saviour of the world."

I have nothing to offer but praise and thanksgiving. My whole being thrills with joy and gratitude to the Lord, Jehovah, for his wonderful revelations of himself. Jesus said: "I am come that they might have life, and that they might have it more abundantly." The life is the light, and the way to life is through death—through death to life. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "As in Adam all die, even so in Christ shall all be made alive," with the life of God, for which the whole creation waits. Wait thou his time, so shall this night soon end in joyous day. Yours in "the faith of Him," D. D. Fox, Bridgeton, N. J.

The Word a Gold Mine.

DEAR BROTHER:—I inclose a dollar, for which kindly send the HOPE to the following addresses. * * I would like to have them get all the articles on the Atonement. Our dear Father bless you, and give you more light on his word. It is good news sure, and fattening to my whole being. May I ever be willing to be fitted for his cause and kingdom. How he has blessed me in making me able to hear his voice and to walk with him; and to believe that as he has done for me, he will do for the world. I can sing, "Praise the Lord, O my soul, and all that is within me praise his holy name." Oh! what rest and peace. Oh! for more faith in the promises and power of our Saviour, that our Father gives and will give through him. The word is a gold mine. May God bless your work, and may you feel his power, is my prayer.—E. M., Pueblo, Colo.

JOHN C. SUNDERLIN.

ONE of Bro. Sunderlin's friends has sent me the following extract from his obituary:—

"To have lived for others, to have worked, not for advancement or fame or riches, but to help lift the load resting so heavily upon the shoulders of poor humanity, if this is the true motive of life, then the man who has just passed out, Mr. J. C. Sunderlin, had found the true secret of real success; and if ever a human body was a fit temple for the Holy Spirit, his was. Energetic, hopeful, companionable, true to principle as the needle to the pole, loving God and man with his whole heart, he has passed to his reward. He faced death without flinching, and met it with a smile. A man of giant stature in faith has gone."

B W Keith
417 E 60, 2
6030 Ellis Ave
11-1-11

THE WORLD'S HOPE

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21

Vol. 29., No. 21. ALMONT, MICH., NOVEMBER 1, 1911. $1.00 a year

THE BIBLE KEY.

It seems evident that the Plan of the Ages is the key that opens the Bible; and in its light we see a solution of the dark and mysterious things of human life. The existence of sin, misery and all kinds of catastrophes, in the universe of a God of love, has puzzled many; but it is easier to reconcile these things with love in the light of a plan which anticipates the final salvation of all than with any other view. That the sufferings are temporal, and are used to work out the eternal glory (2. Cor. iv. 18, 19), is surely the *best* solution of the mystery of evil.

Not only in nature and human experience do we see dark things, but in the Bible itself are things which to many appear inconsistent with its teaching that God is love. Because of this they think the Bible cannot be of God; but for the same reason they might reject nature; yet some of them deify nature. But it does not lessen the mystery to shift it from the God of the Bible to the God of nature.

We believe that the Bible reveals a progressive science, which when read in the light of its own method of interpretation, explains the dark things. To many, even believers in the Bible, it appears to be a compilation of facts, commandments, promises and threatenings, which are not susceptible of any orderly arrangement. It would do them good to see that it contains a system of truth which is progressive in its development through the ages, and to be applied to the people for whom it was spoken.

That the Bible is systematic, and also prophetic, is an evidence of its divine inspiration. It is not merely a history of the spiritual experiences of people in the past ages, as is affirmed by some. Much of it is prophecy—history foretold—written by those who were "moved by the Holy Spirit."—2. Pet. i. 19-21. The fulfillment of prophecy is the strength of faith.

Of course, some truths are always applicable. All moral principles and spiritual truths are unchangeable; but there are types or shadows of spiritual things, and com-

mands concerning them, which are dispensational, and having served their purpose, pass away.--Col. ii. 21. Not seeing this clearly has been the cause of much confusion and division among Christians.

It is commonly admitted that some truths and commands have a dispensational application. In such cases we have to take into account their letter and spirit. The letter of the commands given to Adam, Abel, Noah, Abraham, and others, concerning the forbidden fruit, sacrifices, building the ark, leaving his country, etc.,—all necessary in their time,—would be out of place if applied to the people in our day. In their spirit, or antitype, they are always applicable, but, as given, they expire by limitation or fulfillment. This is the reason that circumcision, the passover, the sacrifices, the sabbaths, and other things of the Old Testament times, are not in force in the Christian dispensation. These things had a *spirit* which is always in force, but as ordinances they died at the cross (Col. ii. 14–17), and to apply them so since then is not "rightly dividing the word of truth."

The typical circumcision was literal, but the antitype is "of the heart, in the spirit, and not in the letter."—Rom. ii. 29; Phil. iii. 3; Col. ii. 11. The sacrifice of beasts was a type of the crucifixion of the lower nature, and the destruction of the body of sin.—Rom. vi. 6. The ancient sabbath was only a rest from physical labor, but its antitype is the spiritual rest which believers in Christ obtain.—Heb. iv. 3, 10. The Jerusalem, inheritance and life of God's typical people were all earthly, and all God's promises and threatenings to them related to the natural life and death; but the New Jerusalem and the Christian's inheritance are heavenly (Heb. xi. 10, 13–16), and their life is spiritual —directly related to the knowledge of God.—John xvii. 3.

It appears evident that the commands given in any former dispensation are not in force in any later dispensation unless they are repeated. To this we know of no exceptions, but some make an exception of the seventh day sabbath. But if the seventh *day* sabbath is still binding, why are not the seventh *year*, and all the other sabbaths, binding? They are all parts of the same legal sabbatic system.

An illustration of the importance of rightly dividing the word according to the plan of the ages, is seen in the fact that the Old Testament teaches that a man must be circumcised to have a share in God's covenant favor; while the New Testament shows that if a man is circumcised he is fallen from favor.—Gal. v. 1–4. This is what some call a contradiction, but all is plain if each statement is applied in its own age.

In order to get a clear idea of the general teaching of the Bible, we have seen that it must be studied in the light of the plan of the ages. By using a text here and there, regardless of its place in the plan, almost anything can be proved. The Calvinist, the Arminian and the Universalist may each support his theory with a few texts, without regard to those quoted by the others; and some think they contradict each other. But with the plan in

mind, we may use them all harmoniously.

The Calvinist can easily find Scriptures that teach the doctrine of election and limited opportunity. "The election hath obtained it, and the rest were blinded."—Rom. xi. 8. "I will have mercy on whom I will have mercy. So it is not of him that willeth, * * but of God who sheweth mercy."—Rom. ix. 15, 16. "No man can come unto me, except the Father, who sent me, draw him;" and "All that the Father giveth me shall come to me."—John vi. 37, 44. "Knowing, brethren beloved, your election of God, etc." 1. Thess. i. 4, 5. See also John i. 13.

When on earth, in the harvest of the Jewish age, our Lord forbade his apostles to preach to the Gentiles and the Samaritans, because He was sent only to Israel.—Matt. x. 5, 6; xv. 24. To his disciples he said: "Ye have not chosen me, but I have chosen you."—John xv. 16. So, later, Paul was chosen and converted, when he was not seeking salvation.

Our Lord spoke to the multitudes in dark sayings and parables, that they might not understand and be converted; and he explained only to his chosen ones.—Mark iv. 11,12. This was certainly a limited opportunity to the masses. For some reason, even if we do not know it, the Father was not drawing them, and therefore they could not come. To be begotten of God is not of the will of man, but of God.—John i. 13.

From such Scriptures the Calvinist can well defend the doctrine of God's sovereignty in election; but he is wrong when he infers that the non-elect are predestined to endless woe or destruction. He would not so infer if he knew God's revealed purpose, and the plan of the ages. Oh! that all who believe in election could see that God loves all mankind, and that Christ died for all, that he might redeem them from death—the curse of the law—and be Lord of all (Rom. xiv. 9), and that God's purpose in election (Rom. viii. 28) is to develop a royal priesthood by whom all the families of the earth—the non-elect—shall be blessed. When this is seen, the doctrine of election appears grand.

When God's purpose and plan are not seen, no wonder the Arminian—the advocate of man's absolute freedom of will and choice—does not like the doctrine of election. He naturally avoids the Scriptures in which the Calvinist delights. He is liable to omit the first part of John vi. 37: "All that the Father giveth me shall come to me;" and lay special stress on the latter part: "Him that cometh unto me I will in nowise cast out." Sometimes he wishes the doctrine of election were not in the Bible. He emphasizes the gospel invitations and rejoices in the "whosoever will" doctrine. And his influence is so great that the Calvinist uses the same Scriptures freely and has nearly forgotten that the doctrine of election is in the Bible. Both classes preach like Arminians and pray like Calvinists. They preach as if men were absolutely free to come, and pray as if God alone could bring them to Christ. Both classes are in about the same difficulty—thinking the masses will be eternally lost, because, in spite of God's drawing, they will not come. Both crowd too

much into this gospel age and this life, believing that all who are not regenerated now (that is, if they are regarded as having come to the years of accountability) will never be saved. What they both need to learn for their comfort is that the work of this age is the election and development of the firstfruits unto God, the royal priesthood, who are to reign with Christ and bless mankind.

Much of the difficulty is caused by crowding future things into this dispensation. For example, look at the famous "whosoever will" passage of Revelation xxii. 17. It does not appear like the election doctrine of this age; and clearly it belongs after the marriage of the Lamb, by which the Church becomes the Bride. In this age of election and development, she is not called the bride, but an espoused virgin (2. Cor. xi. 2) waiting for her future Husband to come, and take her to himself. Before the marriage, the Spirit invites, foreshadowed by Eliezer, Abraham's servant, calling Rebekah to become Isaac's wife.—Gen. xxiv. But after the marriage the Spirit *and* the bride will say, Come, and drink of the water of life freely, from the river proceeding from the throne. The open gates of the city are for those who are out to enter in.

When it is seen that the election and preparation of the Church are before the marriage and that the work of the Church as the bride is after the marriage, all seems plain. But to teach that the bride says "Come" before there *is* a bride is not rightly dividing the word; and it prevents many from seeing the fullness of God's plan of salvation. The limited applications of the gospel precede the marriage, and the free grace, and whosoever will doctrine, will find abundant room afterward in "the ages to come."—Eph. ii. 7.

Christ is God's chosen One to be "the Saviour of the world." He chose the apostles to "bring forth much fruit." The church of the gospel age—whether called the body, the temple, the seed or the bride—are chosen in Christ, to be one with him in all his work. The principle is, Some are chosen to bless all the others.

With this view of God's plan, the doctrine of election is glorious. How different from the idea that God, who is said to be love, "whose tender mercies are over all his works," had predestined a few to be saved, and all the rest to endless woe or hopeless death. It is a comfort to know that our Father has not been engaged in an uncertain struggle with an enemy, who finally gets the masses under his control for ever, but has been moving through the ages with a sure step toward the fulfillment of his purpose—a perfect and universal victory. He is able to overcome every difficulty, reconcile and satisfy every heart, and crown all with glory. Truly, "The Lord is good to all and his tender mercies are over all his works."—Psalm cxlv. 9.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound will all be sent for $2.00 received at one time.

SHINING AS THE SUN.

In explaining the parable of the tares and wheat, Jesus said: "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii. 43.

Many think that this parable teaches that all hope for mankind ends with the harvest of the gospel age at the Lord's return; but there seems to be evidence in the above quoted passage that such is not the case. As the "wheat" of this parable are the believers, or "the children of the kingdom," and the tares are "the children of the wicked one," which the enemy gets in "among the wheat,"—the unconverted in the nominal church,—even if it could be proved that they are a hopeless class, there would still be the masses of mankind who had never been in the church at all, either as "wheat" or "tares," on whom the righteous could shine.

According to the New Testament, the righteous are those who believe in the Lord Jesus Christ. It is theirs to let their light shine now, but this Scripture teaches that they shall shine as the sun after the tares are separated and cast into God's fire. To shine does not mean that they shall have the light and be happy, but to give light to others, that they too may be blessed. "It is more blessed to give than to receive."

The church in the gospel age is spoken of as a virgin espoused to Christ; but after the marriage, she is called "the bride, the Lamb's wife," and is symbolized as the city of God, the New Jerusalem. The Revelator shows that it will be a shining city, and that "the nations shall walk in the light of it," and that the leaves of the tree of life are "for the healing of the nations." This shows that the work of the Church, as co-workers with Christ, is not confined to the present age. Many overlook this fact, and lose much comfort thereby. It is well worth knowing, as Jesus said: "Who hath ears to hear, let him hear."—Matt. xiii. 43.

It seems clear that "Then" the church will have two phases—one in the heavens and one in the earth—as represented by Elijah and Elisha, after the exaltation of the former. One was taken, and the other left—not to be lost, but to do a needed work. Elisha healed the waters, after he had a double portion of the Spirit. The wheat and the tares make a badly mixed condition; but the future manifestation of unity and purity will be the secret of power. For such unity our Lord prayed, that the world might believe.—John xvii. 20, 21.

The divided condition of Christians has always been a source of weakness. Their energy has often been wasted in the struggle of sect against sect. The party spirit has often run so high that "Churchanity" has been far more apparent than Christianity.

But now there is a feeling after unity among Christians. Some see no good in it, and lay it all to selfishness and hypocrisy; but it seems better to think of it as an evidence of a growing consciousness that all Christians—those who have the Spirit of Christ—are really one. It is a sign of the times, in harmony with the prophetic evidence that we are in the dawn of a new day. The

more the spirit of unity is manifested, the greater is the power for good. When the fullness is realized, then, like the sun, they will give light and heat (spiritually) to the world.

Light and heat represent truth and love; and when the nations know God (as he is revealed in Christ), they will love him and each other. If the nations were not to be blessed by the light after the marriage of the Lamb, the promise that the righteous shall shine as the sun would have no meaning. But as the object of the future reign of Christ and his saints is to bless the nations, no more expressive figure could be used. As the sun re-animates the face of nature after a long winter, so the spiritual sun will give life and light to mankind after the long winter of sin and death. It is worthy of notice that where so many see no hope for the masses, our Lord gives the key of hope. "Then shall the righteous shine. Who hath ears, let him hear."

☞ The Larger Hope Association, at its last annual meeting, voted to have the names of its members printed in pamphlet form. In order to have it as near right as possible, we ask every member, and all who wish to be placed on the list, to send us their correct name and post office address. A postcard will do. Please send immediately.

G. W. Paton, Secretary.

☞ Tracts.—Comfort in Hope, 16 pages, 20c a dozen. The Great Reconciliation, 24 pages 30c. a dozen. History of Israel, The Blessed Hope, and God's Triumph, 6c. each. Chicago debate, 5c. each.

NOTES ON SUNDAY-SCHOOL LESSONS.

Ezra's Journey to Jerusalem.—Ezra viii. 21-32.

(Lesson for Nov. 19.)

GOLDEN TEXT.—"The hand of our God is upon all them for good that seek him."—Ver. 22.

INTRODUCTION.—We have had two or three lessons in the Book of Ezra, but now we are introduced to him, about seventy-eight years after the beginning of the restoration. The temple had been built, but the walls had not been restored, and much in Jerusalem was still out of order. Those who went back had not realized the prosperity they anticipated, and rather envied those who were still in Babylon and other places making money. Perhaps thinking that their exclusiveness was an element of weakness, they made alliances with the other nations. They intermarried, and lived more like their heathen neighbors. Their morals became more lax; and they did not observe the sabbath. (Ezra ix. 1, 2, 11; Neh. i. 3; xiii. 15–17.)

In some respects the condition of those in Babylon *was* better than theirs. The captivity was not only a punishment, but also a discipline. Those in Babylon were stricter in doctrine and practice, and their influence finally resulted in the national good. To this end, Ezra came fom Babylon to work a reform in Israel. In chapter vii. we learn that he was a scribe of the law of Moses; that the Lord gave him favor with the king Artaxerxes; that he and a goodly company went to Jerusalem, and were four months on the way; and that he was prospered because he had set his heart to *seek*, *do* and *teach* the law of the Lord. The king made a decree and gave Ezra written authority to take with him as many as wished to go, and take all the gold and silver he could find, to buy animals for sacrifice, and otherwise use in the Lord's service. The king gave him a good outfit, exempted the workers on the temple from

taxation, and gave him authority to execute the most severe punishments on those who would not obey him. The king was anxious to secure God's favor; and for the king's favor Ezra praised the Lord.—vii. 23, 27, 28.

I. FASTING AND PRAYER.—Vs. 21-23. The place of meeting for the start was at the river of Ahava—supposed to have been one of the streams flowing into the river Euphrates. Here Ezra proclaimed a fast, that they might humble themselves before God, and pray for his guidance and protection on the journey through a land infested with robbers. He had expressed to the king his confidence in God, (see Golden Text), and was therefore ashamed to ask for soldiers to protect them. So they committed themselves to God, and were assured of his protection. People usually trust wholly in what they can do, and leave God out, but these pilgrims trusted in the Lord alone, and were safe.

II. CARING FOR THE TREASURE.—Vs. 24-30. Twelve priests were selected into whose hands Ezra committed the gold, silver and the vessels, offered for the house of God by the king, his counsellors and lords, and the Israelites present. It is estimated that they were worth two million dollars or more. All was weighed to them, and was to be weighed again on their arrival. Ezra sought to impress these men with the idea that they and the treasure entrusted to them were holy unto the Lord; and the men took the responsibility of caring for it.

III. THE JOURNEY.—Vs. 31, 32. They probably left their homes on the first day of the first month (vii. 9), but they left the river of Ahava on the twelfth day of that month. The Lord protected them from enemies on the way; and after four months, they arrived at Jerusalem, and three days later, the treasure was delivered into the temple.

In this lesson we have an example of a very definite interest in God's cause. These pilgrims were not half-hearted. If it is worth anything to be in the Lord's service, it is worth everything.

The two movements from Babylon to Jerusalem may foreshadow the gradual work of the Great Reformation—the movement from the religious Babylon to the New Jerusalem—which is not yet ended. The word still is: "Come out of her; my people." The same thing may be seen in the impending restoration of Israel to their own land. There are pioneers ready to go when the way is open, and some prefer to remain where they are, making money, who may go later, and take their wealth and experience with them. It is better not to expect the change too suddenly.

We have an account of Ezra's work in Jerusalem in chapters ix. and x. He mourned for the affinity of Israel with the strangers, and prayed and confessed their sins before God. He brought the law of the Lord into prominence, and did what he could to bring about the needed reforms, the chief of which was the undoing of the mixed marriages, which were against the law. Only by the required separation could the true individuality of the nation be maintained. Is not the same principle seen in the New Testament?—2. Cor. vi. 14-18.

Nehemiah's Prayer.—Neh. i. 1-11.

(Lesson for November 26.)

GOLDEN TEXT.—"The effectual fervent prayer of a righteous man availeth much."—James v. 16.

INTRODUCTION.—The date of this lesson is thought to be ten or twelve years after Ezra went to Jerusalem. Little is known of Nehemiah's early life. Verse 1 gives his father's name, and the second verse suggests that he was of Judah. His name means "Compassion of Jehovah." He was the "cup-bearer" of the king. This might seem to be a menial position, but it is generally

(*Continued on page 329.*)

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FOR missionary purposes, the HOPE will be sent in any quantity for one cent each.

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EDITOR'S APPOINTMENTS

Union Church on Town line, about three miles south-east of Peck, Friday, Nov. 3, at 7:30 p. m.

Peck, Mich., Nov. 4, at 7:30 p. m. and on Nov. 5 at 10:00 a. m.

Yale, Mich., Nov. 5, at 3:00 and 7:00 p. m.

Nov. 12. Open for special arrangement.

Detroit, Mich., Nov. 19. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 327.*)

thought that he was a young man of great wealth, ability and influence in the Persian court. The king's life was largely in his care. He was evidently a man of fervent piety, strong purpose, faith in God, and a deep interest in his cause and people.

I. THE REPORT FROM JUDEA.—Vs. 1–3. This is Nehemiah's own account. He had not been to Jerusalem, though interested in the restoration. He was in Shusan ("a lily") the palace of the king. Hanani may have been his own brother, (vii. 2), or perhaps a near relative. He and others, of Judah, had been at Jerusalem, and Nehemiah asked about the conditions there, and the report was bad news. The people were in affliction and reproach, their enemies were strong, the wall was broken down, and the gates were burned. They had not been rebuilt.

Again we see that the restoration was partial and gradual. The nation was restored, but the people were not all in Judea. The same may be true in the coming restoration of Israel. Sometimes the watchers expect too much at once.

II. NEHEMIAH'S PRAYER.—Vs. 4–11. Can we put ourselves in his place? Is it any wonder that he was sad when he heard the dark report? Though still in the land of the captivity, his sympathy was with his people in the home land. He wept, mourned, fasted and prayed for days,—perhaps months, before he had the recorded interview with the king.—Chap. ii. In the interval he was no doubt prepared for his mission, and may have been watching for his opportunity. The record probably gives the substance of his prayer.

Read it. He prayed to the Lord God. Lord—Jehovah, the I AM. God—El, the Mighty One. He thus recognized Him as the Self-Existent and Almighty One. He thought of him as "great and terrible," and yet faithful and merciful to those who love and obey him. He asked for the attention of the Lord's eye and ear while he continued to pray. He also confessed his own sin and the nation's. He identified himself with them. He owned that sin had caused all their trouble. He admitted that they had not kept the commandments, and he remembered that the Lord had said: "If ye transgress, I will scatter you among the nations." He also spoke of the Lord's promise, which, in substance, was that if they would repent, he would restore and bless them. If he would fulfill his threatening, would he not also fulfill his promise? Now, he says, these are thy people whom thou hast redeemed. The restoration was begun, and he pleads what has been done as a reason for expecting more. "Thou hast redeemed us," therefore bless us. Naturally thinking that the king would be the Lord's instrument, he asks Him for mercy in the sight of this man.

This is a model prayer. It is earnest, definite and brief. He did not ask the Lord to do all the work, but to open the way for *him* to work. It is a prayer of consecration. Its spirit is expressed in the words: "Lord, what wilt thou have *me* to do?" Or: "Lord, send *me*." The Lord will use all who really thus pray, and the sequel shows how he sometimes uses people to answer their own prayers.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, six cents a copy.

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EXTRACTS FROM LETTERS.

The Atonement Day.

DEAR BRO. PATON:—I come again with a question. It is about the tenth day of the seventh month this time. Is the antitype—the fulfillment-to be here? If so, when and how? The typical high priest was invisible till he came out to bless the waiting people, and they waited with interest and anticipation till he did come out and did bless them.

There has been a good deal said about the tenth day of the seventh month by the people who have been waiting for Christ our High Priest. And I wish you would give us your thoughts about it. Our High Priest has been invisible, and we have waited long and with joyful anticipation for him to come with the blessing. Is "the manifestation of the sons" the fulfillment of the blessing?—L. D. H., Berkeley, Cal.

REPLY:—I have tried to deal with this matter in the articles on the atonement. The tenth day of the seventh month was the atonement day, whose work is described in Leviticus xvi. Many have expected Christ to come on that day; just why I do not know, as that day seems to be the type of the whole period during which our great High Priest does the atonement work. It surely covers the whole gospel age, and may include all the time up to the perfect day. There were in the type the two offerings—the bullock and the goat,—the going in and the coming out of the high priest at least twice, the sprinkling of the blood on the mercy-seat twice, the two burnt offerings, the burning of the two bodies of the beasts outside the camp, and the final scape-goat work—all these were done in the one day. It seems that the fulfillment must cover all the time of all the antitypical work.

I know that much has been said by those looking for the coming of the Lord about the people in the type waiting for the high priest to come out and bless them; but there is nothing said about it in the atonement chapter (xvi.), and I do not know where else to look for it. The New Testament shows that he appears the second time to take the waiting ones to himself; and I think "the manifestation of the sons of God," is when the Lord comes with all his saints to judge and bless mankind.—EDITOR.

Henry Reed Gone.

DEAR BRO. PATON:—It is with a sad heart that I pen you these few lines to tell you that my dear husband, Henry Reed, passed away Sept. 29th. You will remember that I wrote you last Spring of his sickness, and how low he was at that time. He seemed to rally some through the summer; but for two weeks before his death, he was confined to his bed, and the disease went to his brain. He waa a great sufferer from rheumatism for many years. His age was eighty-two years and one month.

He loved to read the HOPE, and was a great believer in the restitution of all things. He was a good Christian, a kind husband and a faithful father.

We shall miss him and the sound of his voice; but our dear Heavenly Father has promised to be with us and comfort us in our grief.

Bro. Paton, I think you had better not send me the HOPE. I love to read it, but my means are limited. God bless you for sending it to Mr. Reed so long.—Yours in the love of Christ and the hope of eternal life, Mrs. Lydia K. Reed, Stockton Springs, Me.

Receive Great Benefit.

BROTHER PATON:—Enclosed find Express Order for renewal subscription for THE WORLD'S HOPE, the reading of which I enjoy very much, and from which I receive great benefit as food for the inner man, especially in these latter days, when the people are drunken

with the pleasures of the world—the lust of the flesh, the lust of the eye and the pride of life.—1. John ii. 16. Surely we must be very near the end of this age. "Even so, come Lord Jesus. Come quickly."—Yours in Him whom my soul loveth, J. W. D., Winnepeg, Man.

Coming Forth to Judgment.

DEAR BRO. PATON:—If you can spare me fifty copies of the HOPE for August 15, please bring them with you on Sunday. I think that number is so precious that I would like to pass it on. God willing, I shall be at the meeting.

Please explain John v. 24-29, especially "they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—Your sister in the faith, I. G., Detroit, Mich.

REPLY:—The Greek word *krisis*, rendered "damnation," in this passage, should be "judgment," as it is in the Revised Version, and nearly all others. We need to remember that Christ is the Light of the world, the Judge of the world and the Saviour of the world. It is all plain if we know that the object of the judgment by Christ is to enlighten and give life to mankind. Christ is God's Voice, or Word; and as a means of judgment, all are to hear the voice of the *Son* of *God*, and, having heard, shall live. The Father, having life in himself, gave the Son to have life in himself, and gave him power to execute judgment also, (which is to be unto the victory of righteousness and life), because he is the *Son* of *man*, and has been through the whole process. Then he declares that all who have died shall hear his voice, they that have done good (Christians) coming forth unto the resurrection of life, (their judgment being past—1. Pet. iv. 17), and the rest coming forth also to a resurrection (by means) of judgment—not damnation.

That the coming into the everlasting life is the object of the judgment, whether it be of the saints who are judged now, or of the rest of mankind to be judged hereafter, is confirmed by the reason given in verse 24, why he who now believes in Jesus will not come into judgment (not condemnation) with the world. It is because he "is [already] passed from death unto life." The world of unbelievers, who have not yet passed from death unto life, must be brought to judgment, in order that our Lord's victory over sin and death may be manifested in them also. Were mankind not redeemed from death,—the curse of the law,—there would be no future life or judgment at all. When this is seen, the fact of a future judgment for the world is an element of the blessed hope.—EDITOR.

Enjoyed Report.

DEAR BRO. PATON:—I hope this will not be too late to be acceptable. I have been unable to get out on account of sickness until now, so could not attend to it. I inclose five dollars, half of it for you and sister Paton, and the other half for the Larger Hope Association. I enjoyed reading the report of the General Meeting in the HOPE very much, and wish I could have been there. Love to Sister Paton.—E. W., Washington.

Zionism but not Christ.

THE WORLD'S HOPE:—Enclosed find P. O. Order for $1.50 for the HOPE one year and some tracts.

I am also interested in the Zionist movement, and am mingling some with the Jews in Denver. I attend some of their meetings at their synagogue. They will talk freely on Zionism, but do not want Christ mentioned. They expect to elect their Messiah after they get established in their own land. From present signs that will not be long. Turkey will soon be dismembered, and the Jews will be allotted Palestine by the combined powers of

Europe, through the good offices of our own government as agent and peace-maker. But there will not be peace.—Dan ix. 27; Rev. xiii. 1–10, 11–18. Give your views. The articles on the Atonement and Judgment are good, because it is the truth.—W. H. W., Edgewater, Colo.

(I have prepared an article on "Israel's History," which will appear before very long, in which I speak of things as they appear to me. I suppose most of the HOPE readers know that I hold to what is called the "*Historic*" view of prophecy. Those holding the "Futurist" view apply some prophecies in the future that I think have been fulfilled.

I am not surprised that the Jews want to leave our Christ out of their scheme. If they were to accept Him, they would not be looking for their restoration to Palestine. That is the hope of Israel, not of the Church. In Christ there are no Jews nor Gentiles. All in Him are *one*, and their inheritance is heavenly. It seems clear that the Jews are to be restored to Palestine while still in unbelief, so far as Christ is concerned. Their looking on Him whom they have pierced under the spirit of grace and supplication comes later. I think all who know the truth about the terrible conditions foretold in Ezekiel xxxviii. would want to stay away from Palestine. If they knew the prophecies, they would never fulfill them. It takes the Lord to fulfill prophecy; and he will make no mistakes.—EDITOR.)

THE HOPE is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.

IS IT A NEW GOSPEL?

BECAUSE we believe that a new dispensation is dawning—that the evidence from type and prophecy shows that we are in the beginning of the millennial day—the question is sometimes asked: "Is there a new gospel to be preached?" Whatever others may think, our answer is: "No; there is but one gospel of Christ. Only one is possible, for this is the revelation of the infinite wisdom, love and power of our Heavenly Father, and therefore cannot be superseded. And no other is needed, for this is based on man's nature, and adapted to all his needs as a sinner, and is "the power of God unto salvation, to every one that believeth it."—Rom. i. 16.

In Galatians i. 6–9, the apostle says: "Though we, *or* an angel from heaven, preach any other gospel, let him be accursed." He speaks of the gospel as a revelation of "the grace [loving favor] of Christ," and whatever claims to be "another" gospel is but a perversion.

On account of the saving gospel that she bears, the church of Christ is called "the salt of the earth." In the allegorical history of the Church, as seen in the career of Elijah and Elisha, the time came when one was taken away, and the other left, not to be lost, but to do the needed work. And Elisha, acting under a "double portion of the Spirit," called for a new cruse of salt, and cast it into the spring of the diseased waters, and said: "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land."—2. Kings ii. 19–22. Nations being represented by "waters," (Rev. xvii. 15), we regard this as a picture of "the healing of the nations."—Rev. xxii. 2. But while the cruse that Elisha used was new, it was *not* a new kind of salt. We regard this as a picture of a new dispensation of the old gospel—the only power to heal the nations.

Elisha's work, after Elijah was taken up, seems clearly to represent the work of the Church on earth, after it is represented in heaven, which is the secret of her increased spiritual power. To those who are watching the signs of our times it may be apparent that the new dispensation is dawning. We do not claim that this is the work of one man, nor of a few people, but every great work has a small beginning; and pioneers in any movement may have very imperfect ideas of what they have begun. One thing seems clear, the gospel, which has long been obscured by the traditions of men, is shining out as never before. The fact that God has always loved mankind, and always will love them; and the fact that Christ gave himself a *ransom* for all, is now being manifested as never before. The Scriptures have become luminous on that subject. We regard this as an evidence that the "due time," the time appointed, for such a testimony has come. —1. Tim. ii. 4-6. But this full gospel is the same gospel that Paul preached.

It seems clear that the full gospel of Christ will win its way into the minds of the people more rapidly as the great Babylon hastens to her fall, and yet the full gospel is the greatest weapon for her overthrow. Though we may not say that the sects are the great Babylon of Revelation xvii., it is evident that the sectarian spirit is Babylonish. Narrowness of vision and the spirit of persecution are liable to go together. It is a narrow view of God's love and plan for the race that leads people to think that if others do not accept their creed they cannot be saved. In such a case, the formulated opinions of the few leaders are made the iron bedstead by which all are measured. If too short, they must be stretched, and if too long, they must be cut off. This ruling spirit says: "You must believe as we do, or off goes your head." When they could control the power of the State, they killed the heretics literally; and where they have less power, they persecute and kill in every way they can. Now as the limited view of God's love and plan tends to development of the iron-clad creeds, so the knowledge of the fullness of God's loving favor must tend to break down the walls between God's people, and all believers in Christ will be brought nearer together. Our Lord's prayer must be answered, that all believers may be one, and by the manifestation of this unity, the world will be led to believe in Christ.—John xvii. 20, 21.

The relation of the new message, with the same old "everlasting gospel," to other things, may be seen in Revelation xiv. 6 and the context. 1. It is "another angel," or messenger. 2. It is the same gospel to "every creature"—to every nation, kindred, tongue and people,—as given in our Lord's commission; but its location at the dawn of a new age is seen in the fact that it does not speak of a *coming* day of judgment, but declares that "the hour of his judgment *is* come." 3. This angel goes forth with his message after "the firstfruits unto God and the Lamb" are redeemed, and hence after the coming of the Lord to gather his saints together unto himself. From the time he ascended until his return he had to do his work as High Priest alone. After the saints are gathered, they are to be kings and priests and reign with him. 4. This new expression of the gospel is to result in the fall of Babylon. The second angel here mentioned gives no new truth, but states the result of the leading message, which combines the gospel with the fact that "the hour of his judgment is come." If men obey the call to worship God, instead of their man-made systems, and recognize the true, spiritual basis of fellowship, Babylon and its spirit must disappear. The typical Babylon fell when its river (its support) was turned in a new chan-

nel. So when the waters (people—Rev. xvii. 15) who have sustained the old religious systems withdraw their support, they must crumble and fall. This support is now being turned away, and hence the continual "torment," mentioned by the "third angel," of all who continue to worship the old systems. Those who care more for "Churchanity" than for Christianity, find great reason for torment in these times of tottering systems. This is not the torment of an endless hell after death, as all know who have learned the revealed Plan of the Ages, and the full gospel, but the torment that lasts day and night as long as they worship the beast, etc. All who obey the message of the first angel (called "another angel" in verse 6), get the victory over the beast, and all its relations, and are no longer tormented, but can sing the song of Moses and the Lamb.—Rev. xv. 2-4. They see the harmony of the teaching of Moses and Christ, and are certain of the Lord's success, and that none will always worship the beast and so be tormented. A part of their blessed song is that "All nations shall come and worship the Lord, because his judgments are made manifest." The torment can only be stopped by the conversion of the adherents of error.

It seems evident that the gathering of the saints together to Christ is due before the fall of Babylon, because the apostles and prophets are called upon to rejoice over her fall, which really means the success of their work, in the manifestation of the full gospel.—See Rev. xviii. 20.

Revelation xiv. 13 is the only place where it is said to be blessed to die even in the Lord. "Blessed are the dead who die in the Lord *from henceforth*." There may be other ways of explaining it, but to us it appears that after the waking of those who have slept, those who then die in the Lord, instead of falling asleep, pass "in a moment, in the twinkling of an eye," to be with the Lord. To those who see the application of the time prophecies, pointing to the days, or presence, of Christ, this view seems easy to accept. The obstacle in the way of some seeing the matter in this way, and that now is the time, is the idea that it is the natural body that has slept and must be raised. It is this same idea that makes some still expect the literal carrying up of the natural bodies of those who are alive and remain to the coming of the Lord, like Elijah, the natural type. We believe that the types are natural, but that the antitypes are spiritual. Paul, in 2. Cor. iv. 16 and v. 1-4, shows that it is the "inner man," that dwells in this "earthly house," that may be "unclothed," and later, "clothed upon" with the house from heaven. All this teaching would be without meaning if only the dying and rising of the natural body had to be taken into account. In such a case there would be no "inner man," and therefore no being "unclothed" or "clothed upon." It is the spirit of man, not the natural body, that is the subject of the regeneration and the Christ life. It is the spirit of man, not his body, that comes into fellowship with Christ, and with which the Spirit of God bears witness, and which is made perfect by the resurrection in the day of Christ. It *had* a natural body when sown, but when perfected, it *has* a spiritual body. If this truth be understood, this view of our location in the dawn of the new day will be more readily received.

There is good reason to expect the proclamation of the full gospel of Christ to be carried on. In its light, the Fatherhood of God and the brotherhood of man is realized. We need no new gospel; the old one includes "every creature."

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WHICH WORLD?

IN the judgment of the nations the King says to the approved ones: "Come, inherit the kingdom prepared for you *from* the foundation of the world."—Matt. xxv. 34. And to the believers Paul said: "He hath chosen us in him *before* the foundation of the world."—Eph. i. 4. If there were but one world in God's plan, it would not be necessary to ask "Which world?" But as there are three—the world before the flood, the present world, and the world to come—the question seems right.

Many think the "world" in these two passages refers to the earth, but as the Greek word for earth is *ge*, and the Greek word here used is *kosmos*, it seems that they must be mistaken. We think it quite probable that Jesus and Paul referred to the *third* world (*kosmos*) in the revealed plan. The judgment of Matthew xxv. is located after the Son of man comes in his glory (the saints with him).—Ver. 31 and Col. iii. 4. Then it is after the Nobleman has returned from the "far country," where he went to receive the kingdom.—Luke xix. 12-15. For this reason he is called the "King" in the judgment of the nations—not the saints, who are with him. Christ is first Prophet, second, Prophet and Priest, and third, Prophet, Priest and King. "He shall be a Priest in his throne;" and a body of kings and priests, redeemed from among men, shall sit with him.—Rev. iii. 21; v. 10.

It appears almost self-evident that the kingdom of Christ and his associates, by which the nations are to be blessed, is not "prepared" until he comes and gathers his believing ones together unto himself. Even if the world were the earth, could it properly be said to be "prepared" for the blessed of the nations, while still under the control of Satan? Can anything be prepared until it is ready for the designed use? Even to his disciples Jesus said: "I go to prepare a place for you." Then it was not prepared from the time that the foundation of the earth was laid, nor from the beginning of the first or second of the three worlds. Evidently the kingdom which is to be a blessing to the nations is not fully prepared until the coming of the King and the exaltation of the elect, which is at the foundation of the *third* world—which is most emphatically "*the* world."

This view appears to harmonize the two passages, even though it modifies a common idea based on Eph. i. 4. In answer to the question: "When are the saints chosen?" many would say: "In the counsels of eternity," or: "Before the creation of the earth." And many are not willing to modify their old view of election. We do not doubt the foreknowledge of God; but the question is: When are the saints practically chosen? And we would say: In their lifetime, mainly in the gospel age, *before* the foundation of the third world, *from* which the kingdom will be prepared to bless the nations. This seems to agree with Paul's statement that the saints are "chosen *through* sanctification of the Spirit and belief of the truth," (2. Thess. ii. 13), and with Peter's exhortation to "make your calling and election sure," by adding to faith the seven graces of the Spirit.—2. Pet. i. 5-11.

We have here a lesson concerning the responsibility of Christians. While salvation is purely of grace, the reward is to the faithful worker.—Rev. ii. 10, 26; iii. 21. Such promises are not made to the world, but to those called out of the world to run for the prize of the high calling.—Phil. iii. 13. When they are exalted to reign with Christ, the kingdom will be "prepared" to bless the nations in the world to come.

☞ WILL those who want the bound volume of the HOPE for 1911 please let us know as soon as possible, that we may know how many to have bound? Price, postage paid, $1.15.—EDITOR.

ETERNAL LIFE—THE LIFE OF CHRIST

1. What it is: John xvii. 3; 1. John i. 1, 2 and other Scriptures.

2. How to get eternal life: a gift: Rom. vi. 23; John vi. 33 and other Scriptures.

3. Who receive eternal life: Acts xvii. 25; John vi. 33; Luke xx. 38; John v. 21; xvii. 2; iii. 35; vi. 37; Ps. ii. 7, 8.

4. Life before believing, hearing, seeing, etc: John xi. 26; v. 24; iii. 36; vi. 47, 54; Rom. v. 10; 1. John iv. 15; v. 1.

5. Effects of the Christ life in men: Rom. v. 10; John i. 4; v. 24; 2. Cor. v. 15; iv. 11; Rom. viii. 13; 2. Cor. v. 4; 1. Cor. ii. 14, 15.

6. How does life exist, develop?—Luke iv. 4; Rom. i. 17; John vi. 54-58, 63; John iv. 14; vi. 35; xv. 4, 5.

7. Life in the sense of immortal life—future: John iv. 36; vi. 40; Matt. xix. 29; Mark x. 19, 20; Luke xviii. 29, 30; Rom. ii. 6, 7; vi. 22; 1. Tim. iv. 8; vi. 18; Gal. vi. 8; Titus iii. 7; 1. Jno. ii. 25.

8. Know that we have life now: 1. John iii. 14; v. 13.

9. Crown of life: 2. Tim. ii. 12; iv. 18; Jas. i. 12; Rev. ii. 10; iii. 21.

10. Life in Christ without a Crown: Rev. vii.

Comstock Park. B. H. Pelton.

HE who sees the Plan of the Ages, and the relation of the several dispensations, may safely make statements that would seem strange, and even dangerous, to other Christians. For instance, it may be truly said that in all the ages past, and even in the Gospel age, the Lord has not been trying, directly, to save the world. Who that will think can believe that the Infinite God has for thousands of years been engaged in an uncertain struggle with the powers of evil, which must be finite, and has made so little progress? For surely if he has been trying to save the world, he has not succeeded, as the enemy still holds the large majority. But if men can see the great truth that all the ages past, including the Gospel age, have been preparatory to something better in "the ages to come," and that God through all the past has been moving on by progressive steps in the necessary work of preparation, then they would not doubt his love, wisdom or power. He will not fail, nor be discouraged, till he shall send forth judgment unto victory.

TRUE TO GOD AND MAN.

JAMES RUSSELL LOWELL.

WE owe allegiance to the State: but deeper, truer, more,
To the sympathies that God hath set within our spirit's core.
Our country claims our fealty; we grant it so, but then,
Before man made us citizens, great Nature made us men.
He's true to God, who's true to man. Wherever wrong is done,
To the humblest and the weakest, neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base,
Whose love of right is for themselves, and not for all their race.—Sel.

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THE WORLD'S HOPE

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

Vol. 29., No. 22. ALMONT, MICH., NOVEMBER 15, 1911. $1.00 a year

PLAN OF THE AGES.

THE Bible Plan spans three worlds, and includes a succession of seven ages. In 2. Peter iii. the three worlds are spoken of as three distinct "heavens and earth." The first one ended with the flood; the second ends with the second coming of Christ and the dawn of the Millennium, and the third begins where the second ends, and is "the world without end."

We believe that the change from one world to another is more dispensational than physical. The Greek word *kosmos*, translated world, means the general order of things, when it is not applied to mankind. We are told that God "spared not the old world," and that it "perished," but the physical heaven and earth—the planet—remained, as the rising and falling of the water on the mountains, and the olive leaf "plucked off" show. If the trees had even been rooted up and floating, the leaf plucked off by the dove would not have proved that the waters were abated. These things should be taken into account by those who expect the literal destruction of the physical heavens and earth at the Lord's return. There is not as much reason to expect a physical destruction now as of old, for according to the Bible method of teaching, many literal things that occurred before the Cross were natural types of figurative or spiritual things to occur after the Cross. This planet, earth, is the basis of all three worlds, and though its order changes, yet "The earth abideth for ever."

If the succession of the three worlds be kept in mind, it may prevent some confusion in the interpretation of Scriptures. As no two of them exist together, except as they may lap at the ends, as day and night lap, when people talk of the world of spirits as the world to come to which men go when they die, it is because they do not see the revealed plan. Those who died before the flood did not go to the second world; and so those who have died in the second world did not pass to the third. Noah and his family passed over from the first world to the second, and those who live at

the transition here pass over from the second to the third. We wait for the third world to come as we wait for tomorrow.

The three worlds are subdivided into seven periods of time called ages. The Greek word, *aion*, sometimes translated world, is properly translated *age*. Some ages are longer than others, each being marked by the duration of a dispensation of God. The age is a period of time, and the dispensation is the work belonging to that period. When one age ends and another begins, it is not that the work of the old age was a failure, but because it has been finished, and a new work is to begin.

The world before the flood has often been spoken of as having but one age or dispensation; but it appears evident that God's method of dealing with man before sin entered must have been different from what it was after sin had been committed. The period of innocence, whether long or short, must have been a dispensation by itself, in which God dealt with man as alive; but after he sinned, he was dealt with as dead to all fellowship with his Creator. These two dispensations (before and after paradise was lost) according to the record in Genesis, lasted 1656 years.

The second world has three ages, first, the Patriarchal, or one man age, beginning at the flood and ending at the death of Jacob, the last patriarch, and the national organization of Israel; second, the Jewish age, or the dispensation of the tribes of Israel, beginning at their national organization at Jacob's death (Gen. xlix.) and ending when they were rejected at the death of their Messiah; and third, the Gospel age, beginning at the death and resurrection of Christ, and ending with his coming to receive his Church to himself, and to restore Israel.

It now appears that the third world, beginning at the restoration of Israel, will have but two ages: first, the Millennium, or the thousand years' reign of Christ and his saints; and, second, the Perfect Day, when sin and death shall be done away. These two are "the ages to come" of which Paul speaks in Ephesians ii. 7. In them God will shew the exceeding riches of his grace.

These worlds and ages are the framework of God's revealed plan of salvation; and revelation is progressive through them. The age of innocence when man walked in fellowship with his Maker, was probably short. After sin entered, both moral and physical corruption prevailed.—See Gen. iv. and vi. 1–13. Only three righteous men are mentioned—Abel, Enoch and Noah.—Heb. xi. 4–7. So far as there was government, it was patriarchal. Because they had not the law, their sin was greater than their guilt.—Rom. v. 13. The foregleam of the destruction of the serpent, in Genesis iii. 15, which was probably not then understood, was the best gospel they had.

We call the first age after the flood patriarchal because the government was by one man—the head of the family. That was the time of the three "fathers,"—Abraham, Isaac and Jacob. God gave them the gospel in promise—that the

Seed should bless all the nations of the earth. Probably very few, if any, understood it, as it is explained in the New Testament; and they did not have the light of the law which came by Moses.

Just before his death, Jacob organized the nation of Israel.—Gen. xlix; Deut. xxvi. 5. They were chosen to represent God in their age. They were called His firstborn son.—Exod. iv. 22, 23; Hosea xi. 1. God's word was given to them.—Rom. iii. 2. After they crossed the Red Sea, the law was given; and in that age the prophecies were written. Through these there was an increase of light—dim foregleams of the gospel—but very few, if any, understood them. The first ray of the gospel in fulfillment was when Jesus was born; and the nation did not know enough about him to receive him when he came. If they had understood Moses, they would have received Christ (John v. 45–47), and would not have crucified him.—1. Cor. ii. 8.

Israel was "the seed according to the flesh,"—only a type of the true Seed—Christ and his body.—Gal. iii. 16, 27–29. The long period before the law and under the law was but a preparation for the coming of the Lord and the work of the Spirit. "The law was added because of transgressions, till the seed should come to whom the promise was made."—Gal. iii. 19. It was not designed to make men righteous, but to shew the exceeding sinfulness of sin, and point to Christ—the Saviour.—Rom. iii. 19–31; vii. 7–13; Gal. iii. 21–24.

It would be dark and terrible indeed if all the unenlightened multitudes of the former ages were, on account of their ignorance, doomed to either endless torture or hopeless death. And as knowledge and salvation are related (John xvii. 3), to say that they will be saved because they were ignorant, is virtually saying that they will be enlightened and saved after death. But if it be true, what many teach, that all hope of salvation is confined to this life, what will they who thus teach do with the fact that Jesus would not allow his apostles during his earth life to preach either to the Gentiles or the Samaritans?—Matt. x. 5, 6. With their view of salvation and damnation will they say that that limited commission was consistent with the mission of the loving Son of the God of love, who came to reveal his Father's love for the world, and to taste death for every man? But the Father, the Son and the limited commission are all right. In the light of the Plan of the Ages we see why Jesus gave that commission, and on other occasions spoke even to the Jews in dark sayings and parables, lest they should be converted.—Mark iv. 11, 12. It was because, according to the plan, the Lord's time had not come to save the world. The old teaching on this subject must be false. The first thing that Jesus did for the world was after the rejection of the house of Israel, and that was, by the grace of God, to taste death for every man, giving himself a ransom for all.—1. Tim. ii. 6; Heb. ii. 9.

This introduced the Gospel age. This began with the broad commission: "Go ye into all the world, and preach the gospel to every creat-

ure."—This is often called the dispensation of the Spirit, in contrast with the letter and law of the Jewish age. Since the pentecostal manifestation of the Spirit, the field of operation is no longer the Jewish nation, but the world of mankind. —Matt. xiii. 38. But even here there are things which prevent the acceptance of the gospel by the masses of the people. But the Lord is not thwarted. The dispensation will accomplish its mission, which is not to convert the whole world now, but (during the suspension of Israel) to take out from among the Gentiles "a people for his name." In other words, the object is to develop the true Church—now the espoused virgin—to be the bride, the Lamb's wife.—Acts xv. 14; 2. Cor. xi. 2; Rev. xxi. 9, 10.

The Gospel age is not the time of universal blessing of which the prophets wrote and sang. Paul speaks of the development of the Church as a mystery which was not made known in other ages.—Eph. iii. 4–11. The work for the world in full will be done in the ages to come.—Eph. ii. 7. In one figure the work of this age is the preparation of the bride of Christ; and in another figure it is the development of the body of Christ—the promised Seed, which, it was foretold, will crush the serpent's head, and bless the world. Paul tells us that Christ is the Head of the Church, which is his body, as the husband is the head of the wife.—Eph. v. 23, 30. Thus we have both figures applied to the Church. The practical work of the Gospel age has been to bring people into the true Church by faith in its Head and submission to his authority. And we are all baptized by one Spirit into one body.—1. Cor. xii. 13. And as many as have been baptized into Christ have put on Christ; and all such are Abraham's seed and heirs according to the promise.—Gal. iii. 27–29.

The mixed and imperfect condition of things in the Gospel age is shown by our Lord in the parable of the wheat and the tares. He said they were to grow together till the harvest. It was the end of this *aion*, or age, of which he spoke when he said: "The harvest is the end of the *world*," as translated in the common version. This translation has caused some confusion, and one can hardly quote that Scripture without giving the impression that he is expecting the physical wreck of the earth at the Lord's coming, as many expect. There are some good reasons for thinking that such a catastrophe will never come. But, be that as it may, when Jesus said: "The harvest is the end of the *aion*," he was speaking of the end of the gospel *age*, and not of the end of the planet on which we live. This age is to be followed by another, in which "the righteous shall shine forth as the sun," and the nations shall walk in the light.

The plural of *aion* is used in Hebrews ix. 26, and translated *world*. It would make good sense to say: "Now once in the end [or conjunction] of the ages, hath he appeared to put away sin by the sacrifice of himself." It was in the harvest of the Jewish age (Matt. ix. 37, 38; John iv. 34–38) and the dawn of the gospel age. The end of one age is the dawn of another here also, and seeing the evidence we rejoice

at the approach of day, rather than dread the literal burning of the world.

Not seeing the plan of the ages, makes some suppose that the third world is to be "one eternal age." In order to sustain their view, some put the thousand years' reign of Christ and his saints in the past (even in the darkest period of the history of the church), for if that be in the future, there must be at least *two* ages after Christ comes and gathers his saints. Paul, who wrote in the Gospel age, and anticipating the exaltation of the Church to the heavenlies to be with Christ, declared the object of that exaltation to be "That in the *ages* to come he might shew the exceeding riches of his grace."—Eph. ii. 7. Then the manifestation of God's grace is not limited to this age, but has *two* ages more.

As the development of the Church to be the Bride of Christ is the work of the Gospel age, it appears clear that their union with their Head in the heavenlies, or "the marriage of the Lamb," introduces the Millennial age. Jesus calls it the "Regeneration," when the Son of man will sit on the throne of his glory. And Paul says: "When he shall appear, we also shall appear with him in glory."—Col. iii. 4. This cannot take place till after the gathering of the saints together unto him. Peter calls it "the times of the restitution of all things;"—and who would limit its extent? Rather let us rejoice in its fullness. The elective grace of the ages past finds its justification and glory in the grand object to be gained. The few are chosen, called out, trained and exalted to glory, not at the expense of the reprobation of the rest of mankind to eternal torment or death, but that all the non-elect should be blessed under the reign of the royal priesthood.

The marriage of the Lamb, or the perfect union of the Church with Christ her Head, having taken place, it would appear that the next thing in order would be "the manifestation of the sons of God," which we are told will result in the deliverance of the groaning creation.—Rom. viii. 19–21. In Rev. xxi. 23, 24 and xxii. 1–3, the manifestation is seen in the form of the heavenly city. Then the blessed truth will no longer be confined to the hearts of a few as a "well of water," but it will be a flowing "river," to which all may come and drink freely. Then, indeed, "The Spirit and the bride" shall say, Come. This cannot be until after the marriage, for the church is not a bride till then.

The Millennium is the seventh thousand year day—the "last day" of the Lord's week, the day for the judgment of the world, which shall be unto victory. He will judge both the living and the dead, put down all rule, authority and power, and swallow up death in victory, that God may be all in all.—2. Tim. iv. 1; 1. Cor. xv. 22–28.

Evidently the Millennium is "the dispensation of the fullness of times," in which all things shall be gathered together in Christ. This is the mystery of God's will which he hath purposed in himself.—Eph. ii. 9, 10. To destroy the last enemy (1. Cor. xv. 26) is to swallow up death in victory (Isa. xxv. 8), and

in Hosea xiii. 14 it is said that death and sheol—hades, the death state—shall be destroyed. This shows that the divine purpose is not merely to put a stop to dying, but to make the dead alive to die no more. This truth is exemplified in our Lord's resurrection: He "abolished death, and brought life and immortality to light." This is the gospel—the key of hope—for mankind. The former things shall pass away, instead of being eternally perpetuated.

If those made alive by the destruction of death were still enemies, then the destruction of death would not be the destruction of the *last* enemy; and if they must die again, death would not be swallowed up in victory. No more death and no more pain can mean no less than a perfect release from death and pain. It is not merely a preventive, but a remedy. A perfect victory over sin, pain and death, and a clean universe, alone can satisfy our Father's love, and prove the Son to be the Saviour of the world. We are told that all shall own him Lord, and that none can do this except by the Holy Spirit.—Phil. ii. 9-11; 1. Cor. xii. 3.

The Millennium is the seventh day, but the seventh dispensation is the eighth day—the "Perfect Day." The Millennium is the time of the conquering reign of Christ, which will end when there are no more enemies to conquer. But the perfect day is the resulting reign of peace, which shall never end. It will be when sin, death and curse shall be no more. God's will shall be done in the earth as it is done in heaven. The inhabitants "shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."—Isa. lxv. 23.

Whoever can appreciate this outline of the worlds and ages, and see the relation of the different parts of the plan, will see a place for all the judgments of God in any age, past, present or future, and yet see that mercy and life shall triumph. These truths cannot stand in the way of seeking after righteousness of life to anyone who sees them. In this plan all the passages quoted to prove the doctrines of election and free grace are harmonious. There is nothing bad in the *Bible* doctrine of election; and there is nothing grander or freer than the *Bible* doctrine of grace and salvation. It was in God's promise to Abraham. The angels announced it at Jesus' birth. He declared its fullness.—John xii. 31, 32. Paul saw it.—Phil. ii. 9-11; Titus ii. 13, R. V. And John saw it in the final destruction of all the works of the devil. Sin and all its effects must cease. We are in good company when we proclaim it.

☞New subscriptions received before January 1912 will be credited from the time they are received until the end of 1912. When subscribers send their own renewal, by inclosing fifty cents extra, they can have the HOPE sent to any friend for a year.

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.

NOTES ON SUNDAY-SCHOOL LESSONS.

Nehemiah Rebuilds Walls of Jerusalem.—Neh. iv. 6-18.

(Lesson for Dec. 3.)

GOLDEN TEXT.—"Watch ye, stand fast in the faith, quit you like men, be strong."—1. Cor. xvi. 13.

INTRODUCTION.—In last lesson we had Nehemiah's prayer; now we come to its answer. The Lord answered it both by opening the way and preparing Nehemiah for the work. He had both prayed and watched for opportunities—a good example.

In chapter ii. we learn that about four months after he heard the bad report from Jerusalem, and began to fast and pray, on a certain day he came into the king's presence in his work as cup-bearer. The king saw that he was sad (which was unusual) and asked the cause. Then Nehemiah was afraid, but confessed that it was the desolate condition of the city of his fathers' sepulchers that troubled him, and directly asked for authority to go and rebuild it; and the king was pleased, and asked him how long his journey would be and when he would return. God had moved on the heart of the king. Nehemiah asked for letters from the king to the governors of the intervening provinces, and to Asaph, the king's forester, to help him as he might need, and they were given. Apparently without being requested, the king sent a cavalry escort with Nehemiah. He was a great officer of the empire, and marched to Jerusalem with a princely retinue.

When he had been there three days, and without explaining his mission, he rose in the night, took a few men with him, and secretly examined the ruined walls. Later he told the leaders why he came, and how the Lord had prospered him. They were enthused, and said: "Let us rise up and build." They began to prepare for the work, but met some opposition.

In chapter iii. we find the names and order of the builders. In iv. 1-5, we see that while the enemies scoffed, Nehemiah prayed.

I. WORK AMID BITTER OPPOSITION.—Vs. 6-12. The walls were soon built, "for the people had a mind to work." Nehemiah brought in no new laborers, but, what was better, enthusiam. There was organization and co-operation.

But the nations conspired against them. Hearing that the walls were being built, they were angry and made war on the builders. But Nehemiah kept on praying, and set a watch day and night. But the people of Judah spoke discouragingly. They felt that the workers were worn, and that the work was too great for them. And their enemies threatened a secret attack, and the destruction of the people and the work. But Nehemiah learned of this purpose through the Jews who lived near their enemies.

II. PRAYING, WATCHING AND WORKING.—Vs. 9, 13-18. In addition to praying, which reached the real source of victory, Nehemiah set his men in places within the walls where they could watch for the enemies' coming, while they were yet far away. He also armed his men with swords, spears and bows, and drew them up in families, that each man might feel that he was fighting for his own. And when he saw the enemies coming, he said: "Be not afraid of them; remember the Lord, who is great and terrible, and fight for your brethren, your sons and daughters, your wives and your houses."

The enemies, learning that their plan was discovered, did not make the attack. This was a case where getting ready to fight took away the necessity for fighting. The builders returned to their work. From that time on half of the men worked and the other half watched. And the commanders were behind, with the warriors, and in the best position to lead them and direct

(*Continued on page 345.*)

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☞ The Larger Hope Association, at its last annual meeting, voted to have the names of its members printed in pamphlet form. In order to have it as near right as possible, we ask every member, and all who wish to be placed on the list, to send us their correct name and post office address. A postcard will do. Please send immediately.

G. W. Paton, Secretary.

EDITOR'S APPOINTMENTS

Detroit, Mich., Nov. 19. All the Detroit friends are invited to the Odd Fellows' Temple, 129–131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Nov. 26. Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, Dec. 1, at 7:30 p. m.

Peck, Mich., Dec. 2, at 7:30 p. m. and on Dec. 3 at 10:00 a. m.

Yale, Mich., Dec. 3, at 3:00 and 7:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN in offers 4 and 5.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

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Till February 1, 1912, we will send our books, postpaid, to any address, at the following reduced prices: DAY DAWN or GOLDEN LINK, cloth bound, 65c a copy; paper cover, 35c; MOSES AND CHRIST or PERFECT DAY, cloth bound, 35c a copy; paper cover, 20c. Send these books to your friends.

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the work. Those who bare burdens, and those who laded, worked with one hand, and held a weapon with the other. And the builders worked with the sword girded by their side. And so the work went on. He that sounded the trumpet stood by Nehemiah, and he said: "The work is great and large, and we are separated on the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us. Our God shall fight for us."—See verses 19, 20.

We have in this lesson an illustration of the true union and co-operation of Christians, and of the faith, prayer, watching and work in all the Christian life. We are called to fight the good fight, but "the weapons of our warfare are not carnal."—2. Cor. x. 4. See Ephesians vi. 10-18 for a description of the Christian warfare and weapons. The secret of all real success is to believe and obey the Lord.

Nehemiah and His Enemies.—Neh. vi. 1-12.
(Lesson for Dec. 10.)

GOLDEN TEXT.—"The Lord is the strength of my life; of whom shall I be afraid?"—Psalm xxvii. 1.

INTRODUCTION.—Chapter v. shows that a serious part of Nehemiah's trouble was in the camp. Many were poor, and a few were rich. The poor had to borrow money from the rich, in order to live, and they were compelled to mortgage their land, and even sell their children, for security. In their extremity they appealed to Nehemiah, and he sharply rebuked the usurers, and made them agree, under oath, to make full restitution; and they did as they promised. Nehemiah himself must have been rich, but he even refused what was due him as governor, and maintained great hospitality at his own expense.

I. THE INSIDIOUS PLOT.—Vs. 1-4. The work on the wall was almost complete, only the doors were not set up. Sanballat and his confederates, hearing of the progress of the work, formed a plan, evidently to entrap Nehemiah. On some plausible pretence they invited him to an interview away from Jerusalem, in one of the villages in the plain of Ono. Under the guise of friendship, they sought an advantage over him. Had he accepted their invitation, he would have been wholly in their power. He had reason to suspect them, knowing their double dealing. That would have been a sufficient reason not to accept their invitation, but he referred, in his answer, to the "great work" in which he was engaged, and asked why he should leave it, and let it stop, while he should come down to them. Yet these enemies persisted, and sent a similar invitation four times; but this may well have confirmed his suspicions; and he answered them after the same manner. The great work being of God, and for Him, it was his duty to stay by it.

II. THE FALSE REPORT.—Vs. 5-9. Baffled in their first scheme, these enemies tried another. Sanballat sent his servant a fifth time, bringing Nehemiah an open letter, probably that its contents might be known by others. Such a letter to the governor was a manifest insult, as it was only to inferiors that such a letter would be sent. It affirmed that a report was in circulation (confirmed by Gashmu—Geshem—the Arab leader of verse 1) that Nehemiah and the Jews were preparing to rebel against the king of Persia, and make himself their king and that he had appointed prophets to incite the people to support his claim. And there was a veiled threat to report this to the king. On this ground, he was invited to counsel with them.

This was an artful device intended to frighten Nehemiah, but he, conscious of his own innocence, and being satisfied that no such reports were in circulation, simply denied the charge, and let them understand that he knew it was fic-

tion. And as the intention was to weaken from the work, he prayed that the Lord would strengthen his hands.

III. THE BRIBED PROPHET.—Vs. 10–12. Once more baffled, the enemies employed another expedient—hiring Shemaiah to give Nehemiah evil counsel. This false prophet was "shut up," in token of his own fear, and he urged Nehemiah to hide himself in the temple, assuring him that they would come and kill him in the night. Had he taken this advice, he would have lost his reputation for courage and faith in God. In view of his whole attitude, it seemed very inconsistent for Nehemiah to flee and hide, and he said: "I will not." This is a good way to meet any temptation to do wrong. Nehemiah perceived, by revelation or insight, that the message was not of God, and was designed to entrap him, and that the false prophet had been hired by Tobiah and Sanballat. And Nehemiah subjoins his prayer for the confusion of the enemies of God's cause.

GOOD TO GIVE THANKS.

NOVEMBER 30 will be our national Thanksgiving Day this year. This appointment is in keeping with a time-honored custom—based perhaps on the Jewish autumn feast. Whatever may be the defects of our rulers, we may well be thankful that they recognize God as the Ruler of the Universe and the Giver of all good.

Of course, we have many reasons to be thankful every day, as blessings are ever present; but it seems well to have at least one meeting in a year that together the people may praise the Lord for his loving-kindness and bountiful provisions. It is a reminder for those who have an abundance to help the needy. This is one way of expressing our gratitude.

In many places the Thanksgiving Day is the occasion for a "union service" of the several churches. This may both indicate and encourage the growing spirit of unity among Christains. All such *are* one in spirit (1. Cor. xii. 12), and what they need is to realize the truth and act accordingly. When brethren dwell together in unity, it is an ocassion of blessing from the Lord.—Psalm cxxxiii. Our Lord prayed for such a manifestation of the unity of believers that the world might believe in him.—John xvii. 20, 21.

The Psalmist said: "It is a good thing to give thanks unto the Lord, and to sing praises unto his name; to show forth his loving-kindness in the morning, and his faithfulness every night." —Psalm xcii. 1, 2. In Psalm cvii. it is said: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever," an oft-repeated statement. And several times it is said: "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

To be truly thankful to the Lord implies that we think well of him, that we have faith in his love, and his power to help and deliver us in our need. We need not think of Him as a mere Principle, or abstract Power, but as a Father who knows and loves us—as he is revealed in his Son Jesus. "We love him because he first loved us." Love and gratitude toward our Father tend to love and kindness toward our fellow beings.

We are thankful to know that God is our everlasting Friend; that he sent His Son to reveal His love and draw us to Himself. Not knowing Him, many regard him as an Enemy (Eph. iv. 18), and this does not tend to awaken gratitude and love. It is cause for thankfulness to know that though God may be repelled for a time, he will finally win, and be all in all.—1. Cor. xv. 28.

We are thankful for the home-comings of Thanksgiving Day. It may well be a joyful time. And if our homes are broken, we may think hap-

pily of other homes formed; and if some have bid us the last goodby, we may thankfully anticipate the meeting in the home beyond, where there will be no vacant chairs nor broken hearts.

If we count our blessings, we will see reason for being thankful. And, above all, as including all other gifts, we may well thank God for the unspeakable gift of Christ.

EXTRACTS FROM LETTERS.

Reasonable and Consistent.

DEAR BRO. PATON:—Inclosed find a P. O. Order for a dollar which please credit on my subscription to the HOPE, which is somewhat behind. I thank you for sending the paper, as it has filled a long-felt want in my life. To my mind it contains the only reasonable and consistent solution of the Bible truths concerning God's dealings with the race.—Your brother, E. L. C., Fredonia, Kans.

Tears of Joy.

DEAR BRO. PATON:—I inclose a dollar for another year of the HOPE. I shall send money later for the bound volume of this year. Every number contains so much rich, sweet food that I want to have it to feed on when I want a substantial meal of Father's heavenly diet. I read and reread it. Sometimes while reading it, tears of joy run down my face; and I feel like shouting "Glory to God, our loving Father. Hallelujah!" Love is at the bottom of the whole plan—our Father's eternal love. When we know him by his love shed abroad in our hearts by his Holy Spirit given to us, we cannot help saying, Let everything that hath breath praise Him for what he is to us, and for our privileges in him. What a home, sweet home it will be when all will know the Lord. What will it be to be there? Glory to God, our Father, through our loving Lord Jesus Christ. —Your brother, J. D. R., Lynn, Mass.

Wept for Joy.

DEAR BRO. PATON:—Yours, in answer to mine, at hand. Also the papers, and I must confess that I was so pleased to know that you and the dear old paper are still alive and doing a good work, that I wept for joy. Praise the dear Redeemer! we have the assurance that truth is mighty and shall prevail. I heard you at Watson, Mich., about the time you commenced publishing the HOPE twice a month. We took it after a year or two. I have the Bound Volume for 1887. I do not see Bro. Colegrove's name in the papers you sent me. [He passed away several years ago.—ED.] I thought him a great writer, so deep and grand. I feel that the HOPE will be a great comfort to me in my lonely hours. I am hungry for the Bread of Life which is contained in the larger hope. Accepting of your offer to send to end of 1912 to another for fifty cents, I subscribe for my sister and for myself.

I would like to be recognized as a member of the Larger Hope Association.—Your sister in Christ, M. L. P., Evanston, Ill.

Discipline in Trial.

DEAR BRO. PATON:—I see that the Larger Hope Association calls for the names of its members, in preparation for printing them in pamphlet form. I am not sure whether that means all the old members, or only the new; but I will send my address. [It means all. So many move from time to time; and we want to be sure that we have the correct address.—ED.]

I will also inclose the money for my next year's subscription, and a dollar for yourself. I would not know how to do without the paper. How I enjoyed the article on "Imputed Righteousness." If more people would read and study the teaching of the HOPE, how it would broaden their minds in the love of God and their fellow-men.

I have the care of an invalid aunt. She is past 85 and cannot walk a step. I sometimes feel that my burden is greater than I can bear. But with it all I have the blessed privilege of taking everything to God in prayer. He has promised never to leave nor forsake us; and, by and by, when these stormy scenes are over, we will be the better, for having passed through these trying times.—With Christian love, your sister in Christ, M. E. V., Dunmore, Pa.

"The Truth."

DEAR BRO. PATON:—Right gladly do I welcome a little four-page weekly messenger, "The Truth," which is published in Jerusalem, Palestine, of which I am sending you several copies. True to its name, it is a fearless witness of the truth. Over the roaring briny deep, and over the great western continent so wide, it is safely guided to this far away sunset land.

What Bible student has not felt a lifelong interest in Palestine and the Holy City, within and around which cluster all the sacred scenes and memories of our Saviour dear. Fleeting years have not borne away the voice of Him who spake as never man spake. One by one He is receiving the victors—the chosen ones—in Immanuel land—the Holy Place. His feet now stand on the mount of Olives.—R. H. List, San Francisco, Cal.

(The little paper gives interesting facts about that land and conditions there. The editor, I judge, is a Jew; but seeing the darker side of the life of many who are very poor, he advocates the colonization of many of the Jews in Australia, and that does not seem to be in harmony with the hope of Israel.—EDITOR.)

Awe and Amazement.

DEAR BRO. PATON:—Greetings in Jesus' name! Enclosed find Five Dollars. One to renew my subscription, the rest for your need. Of late my heart has been touched with deep gratitude and prayer for you, as I read your recent articles in the HOPE. I have been filled with awe and amazement; and my heart often cries out with joy and glory. Jesus is once more saying: "Blessed are your eyes, for they see." Politically, a great effort is being made to bring about national peace. Ecclesiastically, great efforts are being put forth for unity. It seems that the whole world is under a hush, and feeling that something is pending, and seems to be jubilant to head off something, they know not what. These are days when I am endeavoring to keep quiet before the Lord, and praying with Paul that the eyes of my understanding may be open that I may be able to see clearly the things which are coming to pass.

Today, before I started to write, I had a deep feeling or conviction how humble you should be before God because he permitted you to see and write more than a quarter of a century ago about revelations and truths which some of us are now able to see with our eyes. Oh! may God have all the glory, and may we all see that it is not men, but God. The tests of some of his saints are coming fast. God is now dealing especially with the gold, hence we must not be discouraged if we go once more into the fire to have the unseen dross taken out; but seeing God's purpose, our hearts need not fail, but we can look up and rejoice. Hallelujah!—Your brother in the hope of His coming kingdom, D. H. B., Detroit, Kans.

Setting a Mark Ahead.

DEAR BRO. PATON:—I have been thinking for some time about writing, but in all life's work we are setting a mark ahead, and it seems to be a blessing. In our mental and spiritual growth we set a mark ahead. It is well, as it begets an inspiration and trust in our Heavenly Father, who lifts us by new views of life and its meaning.

In California, we have just witnessed a great struggle for reform in government, the outcome of which is a great success. The Woman's Suffrage Amendment was in doubt for two days, but we are cheered by later reports. I have believed a long time that woman, who has been so faithful in the uplift of mankind, is worthy of a more potent voice in public affairs, and that she would be more true and energetic than man has been. God's use of mankind in directing and governing the world puts responsibility upon them, and makes them judges, though they seem to be subject to recall (I think not to oblivion, but to a lower plane for correction).

I have been much instructed by your article on "Judgment and Punishment." I would suggest that you make a tract of it, and so preserve it, and make it more available for general circulation.

I inclose a dollar to be used in the Missionary Fund. I am much pleased with California climate, and do not know the limit of my stay. With confidence in God's providence to direct and train his creature man, I send greeting to all the HOPE readers, and suggest more letters to the HOPE. May God bless your teaching.—Yours in brotherly love, J. T. Sanford, Los Angeles, Cal.

(We have a tract on "The Judgment" which covers a good deal of the same ground. It is a 16-page tract. Price 20 cents a dozen.—EDITOR.)

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or

SHADOW OF SIN.

—o—o—

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—o—o—

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QUESTION BOX.

Questions and short answers are solicited.

Question 35.—What is meant by the burial of Moses?—R. H. List.

Answer.—I am deeply interested in this subject. I believe that Moses is a type of Jesus in his earthly life, and therefore Jesus is the Antitype. And as surely as God buried the typical Moses' body, so surely he buried the body of the Antitypical Moses. This is the way it looks to me. He said that sooner heaven and earth would fail than that one jot or tittle of the law should fail, till it is all fulfilled in that to which it points. Thus only can it be fulfilled. As he sent Moses, so he sent Jesus. Moses committed the sin and he died because of it. Jesus took the sin of the world on himself, and died because of it, that he might destroy it utterly.

We learn from the little lamb used in type, that types are not the *very* image. (Heb. x. 1). But Moses was as near an image as could well be. Jesus fully understood and accepted the situation, for the joy set before him, not only for this little one thousand years, but for all the future ages, world without end, including the endless priesthood. He gave himself, and yet, or first, God gave, sent him. Do we not see a most beautiful similarity of type and antitype? I certainly do. Then it was God who buried the natural body of Jesus, which died on Calvary and was placed in the tomb of Joseph. The soldiers said the disciples stole him away while they slept; but the type cannot fail in the antitype. God buried his body in the valley of death. It had to go back to mother earth, as his example has been followed all these years. Jesus lived a double life, and so do we—natural and spiritual.

How plain that Moses represented the law, that could not save nor give life. The two natures in Christ show the need of two types, and we have them—Moses and Joshua—the latter

representing Christ the victorious. Do not these words sound good? They fill my heart with such gladness. I can hardly express it. They are burning words from the altar of incense. It matters not how many times he appeared, God's immutable word has settled it.

Many people are straining every point to establish the resurrection of the human—the Adamic—body, rectified and immortalized. They are going to have it saved. They cannot give it up. They are having it healed now so it will be accepted of the Lord as his; having healed and cleansed it, it only needs the immortal touch. They are zealous and deeply in earnest; but a zealous spirit is not always the Spirit of Christ. What saith the Scriptures? In them we read of a zeal that is not according to knowledge—that is, not according to Scripture. The word is very plain on this human body question. Paul says the body sown is not the body which shall be; and yet many fail to see it. Well, eyes to see are of God. No man can receive anything except it be given him from heaven. I have had the experience of blind eyes, and again the blessing of eyes to see—opened eyes. I was blind till Father opened the eyes of my understanding by the Holy Spirit. Oh! the blessed narrow way. The poet has sweetly spoken it:—

"Low down in this beautiful valley,
Where love crowns the meek and the lowly;
Where loud storms of envy and folly
May roll on their billows in vain."

This great effort by so many to save this human, Adamic body looks ominous, suspicious. It is a bone of contention. Is it their stumbling-stone? It looks like it. I am glad this subject is up for study. Jesus is made of God unto us wisdom, as well as righteousness, sanctification and redemption.

The typical law demands the burial of the earthly body of Jesus, inasmuch as he is the Antitype of Moses the type and God made the law. Amen and Amen.—L. D. Heath.

BIBLE RESTITUTION.

"AND he shall send Jesus Christ, whom heaven must hold until the times of restitution of all things."—Acts iii. 21. The Bible is full of it from Genesis to Malachi, and from Matthew to the end of Revelation. The whole Blessed Book is a brief record, in history and prophecy, in type and antitype, of the fall and rising again of the race in its two great representative men—"The First Adam," and "The Last Adam."

"The first man" was made the head, and contained the seed, for generation, of the whole human race, which was in him, on the lower, earthly, mortal plane. And "The Second Man" was made the Head, and contains the Seed, for regeneration, of the whole race, which is in him, on the higher, spiritual and immortal plane. (Gen. i. 28; 1. Cor. xv. 20-58.)

Paul's wonderful, masterful, inspired argument in Romans v. (R. V. and Diaglott) absolutely and logically proves the final reconciliation in and by the Christ, of the whole human race. Praise God! Thus "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19. "What God hath cleansed, that call not thou common." "God hath shewed me that I should not call *any man* common or unclean."—Acts x. 15, 28.

The Lamb Sacrifice.

"BEHOLD the Lamb of God which beareth away the sin of the world." "Who his own self bare our sins in his body on the tree." "Who offered himself without blemish or spot unto God."

We love to study and meditate and preach and sing and shout the praises of him who is our atoning Sacrifice—

"The propitiation for our sins, and not *for ours only, but also for the sins* of the whole world," and of its application to "The church which is his body," in this age, and to the whole world in the age or "ages to come," "according to a plan of the ages which he formed for the anointed Jesus our Lord."—Eph. iii. 11, Diaglott.

His death and resurrection, his finished work on Calvary, included all—everything. Praise the Lord! The passover lamb, whose shed blood was *put upon Israel's doorposts and lintels* in Egypt, was a wonderful type of this sacrificial offering. We are often joyously happy, at home and in our meetings, singing the hymn and chorus: "When I see the blood, I will pass, I will pass over you," and kindred songs. "Christ our Passover was slain for us."

The Lord claimed the firstborn of Israel, both man and beast, for his own, as a sacrificial offering in type, for the sins of the unclean world. (Exod. xiii. 2, 12, 13.) The firstborn of man and the firstling of an ass—representing unclean humanity—were to be redeemed with a lamb; and if the first male of an ass were not thus redeemed, it must die. Its neck must be immediately broken. Its blood must not be shed, for it was *unclean* blood! Thus the clean, unblemished lamb was a substitute for the life of the unclean beast.

Thus we, unclean humanity, condemned to endless death by the righteous law of God, were "Redeemed by the precious blood of Christ, as of a Lamb without blemish and without spot." But can the clean, the innocent, suffer thus for the guilty and unclean? Yes, certainly, if they *choose* so to do. This is clearly seen both in type and antitype. "By faith Abraham, being tried, offered up Isaac, his only begotten son." Thus he *chose* to obey God's command, and offered his firstborn son in sacrifice, but he was redeemed by a lamb, which Abraham offered up "instead of his son.—Gen. xxii. 13.

"By faith Moses * * *chose* to suffer with the people of God." And Rebekah, a type of the church, when the question was put to her: "Wilt thou go with this man?" said: "I will go."—Gen. xxiv. 58. Thus she *chose* to leave home, family, friends, and country, and go with the faithful Eliezer and his attendants, on the long wilderness journey of 600 miles to meet her beloved Isaac, whom she had never seen.

It was "for the joy set before him," the joy of redeeming and saving a lost world, that Christ *chose* to "Endure the cross, despising the shame." And we too, beloved, as members of his body, having the "Earnest of the Spirit in our hearts," *choose* to "suffer with him," as "jointheirs," "Filling up the remainder of the afflictions of the Anointed One," that we may reign with him in subduing and restoring the redeemed race of mankind, for whom he died and rose again. Paul says: "I would have you know that * * the Head of every man is Christ."—1. Cor. xi. 3.

Think of Rebekah's faith, hope and courage! Did she fear the wilderness journey, the wild animals, or *wilder tribes of the desert?* No, no, she cared not for the howling wolves or roaring lions, for she had perfect faith and trust in her guide and his servants, who kept constant guard over her by day and by night until the journey's end. May the dear Heavenly Father fill our hearts with faith, hope and courage; for the Blessed Holy Spirit and the guardian angels are our constant attendants all the way through this wilderness journey until we meet our Beloved, "Whom having not seen we love," "A glorious church, without spot or wrinkle, washed in the blood of the Lamb."

If that little, unclean, dumb animal, condemned to death by the law, could have known all that the lamb sacrifice meant for him, as he stood beneath the iron rod in the hand of the High Priest (representing the law), one stroke of which meant death to him, and witnessed the pointed shaft pierce the lamb's heart, thus securing his release, what gratitude would have filled his heart, as he gamboled over the green pastures! And, if possible, he would have shouted: "I am free! I am free! Thanks to the lamb that was slain for me!" And oh! "If all the world my Saviour knew. Then all the world would love him too."

If all Earth's millions, condemned to death by God's righteous law, only knew and could

fully understand and believe all that the Lamb Sacrifice meant for them, would they not join us in shouting: "Redeemed by the blood! By the precious blood of the Lamb?" "Saying with a great voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion for ever and ever."—Rev. v. 12, 13. Then let us sing:

"Free from the law, Oh happy condition;
Jesus hath died, and there is remission;
Cursed by the law; and bruised by the fall,
Christ hath redeemed us once for all.

Once for all, O sinner receive it!
Once for all, O brother believe it!
Cling to the cross, thy burden will fall,
Christ hath redeemed us once for all."

Station F, Seattle, Wash. Eld. Jas. E. Fitch.

PATIENT WITH THE LIVING.

MARGARET E. SANGSTER.

SWEET friend, when thou and I are gone
Beyond earth's weary labor;
When small shall be our need of grace
From comrade and from neighbor;
Past all the strife, the toil, the care,
And done with all this sighing,
What tender truth shall we have gained,
Alas! by simply dying?

When lips, too chary of their praise,
Will tell our merit over,
And eyes too swift our faults to see,
Shall no defect discover.
Then hands that would not lift a stone,
Where stones were thick to cumber
Our steep hill-path, will scatter flowers,
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
Today's repressed rebuke may save
Our blinding tears tomorrow;
Then patience—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence charms the clamor,
And easy to discern the best,
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.—Sel.

ASSURANCE OF PARDON

BLEST Lord, I know that I am thine.
Thy Spirit owns me as thy child,
An heir of God to ever shine,
A star, in Jesus' diadem.

How blest the peace that fills my soul;
Thy grace, dear Lord, how free.
Thou art my portion and my all,
My life is hid in thee.

Blest Jesus, ever keep me near
To thy dear wounded side,
And in thine arms of love so dear,
O, may I e'er abide.

Then when Earth storms and tempests rage,
Naught shall I ever fear.
While in thy precious sheltering arms,
In peace I rest secure.—S. F. Pearson.

THE Bible does not reveal the natural sciences, which man may discover, but is a revelation of Christianity, or the spiritual truth of God, which man by searching could not find out.—Rom. xi. 33. Whatever else it teaches has a bearing on this subject. The truth is man's proper food (Matt. iv. 4.), and is adapted to his finite condition and growing necessities. The body of truth,—"every word of God,"—revealed in Christ, is the bread by which man lives spiritually.—John vi. 48–58.

Bro. Myron R. Vincent, of Croswell, will preach in Peck, Mich., on Sunday, Nov. 19, at 11 a. m. Let all the friends turn out and give him a good hearing.

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THE WORLD'S HOPE

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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ISRAEL'S HISTORY

ISRAEL'S History is an important part of Bible prophecy, which is history foretold. God, who sees in advance, through his prophets has given an outline of coming events, and to see prophecy fulfilled is the strength of faith.

It seems important to know when Israel's History began. Some say: "At the call of Abraham." That was the date of the Covenant. But it was at the death of Jacob—the last of the three "fathers,"—232 years after the Covenant,—when Israel was organized as a nation, and her history began. The dying Patriarch gathered his twelve sons around him, gave each one his prophetic blessing, and closed by saying: "These are the twelve tribes of Israel." —Gen. xlix. 2-28. Before that they were known as "the sons of Jacob," or "Joseph and his brethren." Some have dated their nationality from the time of the giving of the law at Sinai; but that was, rather, an important event in their national experience. For further proof that they became a nation in Egypt see Deuteronomy xxvi. 5, which gives a part of the confession to be made before the priest: "A Syrian ready to perish was my father [Jacob], and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous."

In Jacob's promise to Judah, the scepter—a symbol of nationality—was first mentioned. There ended the Patriarchal age, in which one man—the head of the family—represented God's cause; and there began what we call the Jewish age, or "the dispensation of the twelve tribes of Israel," in which God's cause was represented by the whole nation. Israel was born in Egypt, was called God's son, and as such was called out of Egypt.—See Exod. iv. 22, 23; Hosea xi. 1.

It seems true that Egypt (typically) represents the unregenerate state—the world; and also that Israel represents the Church, born in the world and called out of it, to be the antitypical Israel of God. From this point of view, we see that Jacob was a type of Christ, and as Jacob had twelve sons, on whom Is-

rael was based, so Christ had twelve apostles, on whom the Church is based; and as the Gospel age in an important sense began at the death of Christ, it is a harmonious idea that the history of Israel began at the death of Jacob.

The date of Jacob's death is found by a short chronology which reaches from the Covenant to his death, and no farther. Abraham was seventy-five years old at his father's death, when the Covenant was made—(Gen. xii. 4), and one hundred when Isaac was born.

From the Covenant to Isaac's birth (Gen. xxi. 5)	25 years
Isaac's age at Jacob's birth (Gen. xxv. 26)	60 years
Jacob's age at his death (Gen. xlvii. 28)	147 years
Total from the Jacob's death	232 years

From the Covenant to the law was 430 years (Gal. iii. 17), and they ended at the passover, the night Israel left Egypt.—Exod. xii. 41. The difference between the 430 and the 232 is 198—the length of time from the death of Jacob to the Exodus.

From Jacob's death, where Israel was organized, until A. D. 1878, their history has had two phases: (1) with covenant favor; and (2) without covenant favor. According to the "Bible Chronology," (See DAY DAWN), these two phases of their history cover 3690 years, and it is divided into two equal periods of 1845 years each, by the death of Christ in the Spring of A. D. 33. At that point, Jesus left them desolate (Matt. xxiii. 37-39), and from that time till 1878 they were without legal favor.

But in 1878, at the end of the 3690 years, a door of favor was opened to them by the Anglo-Turkish treaty. According to that agreement they were to have religious liberty in their own land—Palestine—under British protection.

This arrangement cannot be of chance. Israel's history is a prophetic history, and we believe that these changes in their career are in fulfillment of prophecy. The Lord has risen up to "have mercy on Zion; for the time to favor her, yea, the set time, has come."—Psalm cii. 13.

This history of Israel in two equal ual parts, or "double," is mentioned by three prophets. Isaiah (xl. 1, 2) speaks of favor returning to the Lord's people, because they have "received *double* for all their sins." The marginal reading shows that it refers to an "appointed time." Jeremiah (xvi. 13-18) tells of their being cast off from favor until they should receive "double" for their sins. In this and the following, the word "double" means a repetition, or the "second half," while Isaiah saw both halves in the past. (See Young's Bible Concordance.) Zechariah (ix. 9-12) is our third witness. He locates the turning-point in their double career when Christ rode into Jerusalem, on the day he left Israel desolate. He says: "Even today do I declare that I will render double [the second half] unto thee."

All this seems in harmony with the facts in history. They had an age of covenant favor, ending when they rejected their Messiah. Since then they had an equal age without covenant favor. And since 1878 favor is returning to them. Seeing these things, we believe that this is "the set time to favor and build up

Zion." For three years in advance some of us proclaimed this publicly. We did not know how it would be brought about, but the Anglo-Turkish treaty, secured by Lord Beaconsfield, the Jewish Prime Minister of England, confirmed us in the position.

The Chronology here used is "Bowen's Chronology," but we accept it as being a "Bible Chronology," from Adam to the first year of Cyrus, B. C. 536. We will not here discuss its merits.—See DAY DAWN. But we are confident that this is the only Chronology which harmonizes with the requirements of prophecy that Israel's history should be in two equal parts, with the turning-point at the Cross. Let it be tested by any other Chronology, and the period of favor—the Jewish age—will either be too long or too short to agree with the facts of the second half. And yet this Chronology was not made for this argument, of which Bishop Bowen knew nothing.

The following are the figures of the Chronology so far as they relate to the double history of Israel:—

From Jacob's death to the Exodus	198 years
In the wilderness	40 years
To the division of the land	6 years
Under the Judges	450 years
Under the Kings	513 years
Desolation of Jerusalem	70 years
To the Christian Era	536 years
To the Spring of 1878	1877 years
Total	3690 years

Who can believe that it is of chance that this long period is divided by the death of Christ—the turning-point between the Jewish and Gospel ages—into two equal periods—one of favor and one without favor—in Israel's history? Faith in its divine arrangement is easier than unbelief. It speaks for the restoration of Israel in our day.

It was when Jesus rode into Jerusalem as their King that he left them desolate, and they were thirty-seven years in falling—the destruction of Jerusalem being in A. D. 70. We believe Christ must have been again present in his official capacity as King in 1878 when Israel's legal restoration began, and that they will be thirty-seven years in rising again. "The Times of the Gentiles" not being complete until the Spring of 1915.—See DAY DAWN.

It is worthy of note that in all Israel's history since their suspension until the nineteenth century, when the nations came against them, they were the losers; but since 1798, where "the time of the end" began, things have been turning in their favor. They have been growing in influence among the European nations—especially England—which made it possible for a Jew to secure favor for his people by the treaty of 1878. But though that made a legal beginning of their restoration, and it actually began there, it should not be expected that uninterrupted success would attend them, or that the nations will give up their hold on Palestine and Jerusalem before the appointed time.

We know that since 1878 the Jews have been subjected to terrible cruelties in the East, especially in Russia. Some have regarded this as an objection to our claim about their impending restoration; but we think it is in harmony therewith. In Jeremiah xvi. 16, the Lord speaks of sending first "fish-

ers," and then "hunters," to gather Israel to their own land. The legally opened door, secured by the Anglo-Turkish treaty, was a drawing power—the "fishers"—to many, and colonization began at once. But many—prosperous in business where they lived—preferred to stay; but the persecutions served as "hunters" to drive them where they could be protected. Many thousands of the Jews now live in Palestine; and while for many years there were great drawbacks, there have been for some time many favorable signs, under the influence of the "Young Turks." It is claimed by those who have been in Jerusalem that Jeremiah xxxi. 38–40 is being fulfilled.

It is well known that Turkey—the Mohammedan power which holds Jerusalem and Palestine—has long been the bone of contention in the East. Turkey has not always kept her promises. Since the close of the war between Russia and Turkey in 1878, England has had the Protectorate of Turkey, but the conditions of that Berlin Treaty have been grossly violated by Turkey, and yet England did not interfere. By virtue of the treaty, England holds the island of Cyprus, which gives her the control of the Straits of Constantinople, which tends to check the ambitions of Russia. No doubt England has her own interests in view, like the others, but she seems to be in advance of Russia and other Eastern nations in what pertains to the general good of mankind. She is, at least, friendly to the Jews. Because of this, it seems probable that the Lord will use her in the coming crisis, and we may expect woe on those who persecute Israel.

It seems evident that the wealth of the Jews gives them great influence over the nations, and it will no doubt have something to do with her getting full possession of Palestine. It seems probable that their restoration to their land will be brought about in a natural way, and that the Lord will not work a miracle to do what can be done without it. Many are looking for the almost immediate destruction of the power of wealth, and for the settlement of all difficulties among the nations on the principle of peace and arbitration. But in the light of prophecy we are confident that Israel must be restored first. Were it not for the power of her wealth, the other nations would laugh at her ambitions to become an independent nation in Palestine. But we believe that will shortly be realized; and to this end Turkey will be reduced; and even the war between Italy and Turkey may be one of the steps to that end.

But even when Israel has been restored to their own land, we need not think that all their trouble will be over. Their conversion to Christ will be later; and how much later we do not know. At the first, not being in the light of their own Scriptures, they will be deceived into the idea that their deliverance is complete, and that peace is secure; and they will therefore make no provision for self-protection, nor to repel invaders. Read Ezekiel xxxviii. and xxxix. After their restoration, for a time they will be prospered, and have a sense of safe-

ty in their "unwalled villages." Their unprotected condition becomes a temptation to "the chief prince of Meshech and Tubal" to come with a great army to make them a prey. This probably refers to Russia, as they are the only great power north of Palestine. Some prophetic students expected this to be fulfilled in the war between Russia and Turkey over thirty years ago, but they did not believe in the restoration of Israel, and ignored her part in the matter. This prophecy cannot be fulfilled until Israel is restored and prospered. This invader does not come against the Turks, but "against my people Israel." The invader says: "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and a prey, to turn mine hand upon the desolate places, that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

There is no description here of the Turks. How clearly it refers to the restored nation of Israel, who think their trouble is past! But while the Lord permits them to get into this trouble, still he is against their enemies, and Israel will be victorious. This will be one phase of "the battle of the great day,"—"the time of Jacob's trouble," out of which he shall be saved.—Jer. xxx. 7. It seems that Zechariah xiv. 1-3 may refer to the same thing. When the nations come against Jerusalem to battle, the Lord goes forth to fight against those nations. They have at first what seems to them a success, but it proves to be their ruin. Whatever may be the cause of their failure, or the Lord's manner of fighting, He says He will make Jerusalem "a cup of trembling," "a burdensome stone," "a hearth," or "a torch of fire," to her enemies; that he will "destroy all the nations [their armies] that come against Jerusalem;" and that she "shall be inhabited again, in her own place, even in Jerusalem."—Zech. xii. 1-9.

If at that time Israel should by any means learn that Jesus, whom they rejected long ago, is their ever-living Friend and Deliverer, how naturally verse 10 would be fulfilled. The Lord says he will pour upon them the spirit of grace and of supplications, and that they shall look upon (understand) him whom they have pierced, and mourn for him. With that spirit upon them, their mourning will be in penitence, and not in despair. Like Joseph's brethren, when they learned that he whom they had hated and considered dead was alive and was their friend and deliverer, they will be ashamed and confounded, when they learn that the Lord has forgiven them for all that they have done.—Ezek. xvi. 63, R. V. From that time on, "Jerusalem shall be a praise in all the earth."—Isa. lxii. 7. And the nations will learn an important lesson when they see what the Lord has done for Israel. Ezek. xxxix. 23-29.

While the time measurements used in this article have direct reference to the history of Israel, they also have a bearing on the length

of the Gospel age, at the end of which the Millennium begins. It seems clearly revealed that the period of Israel's suspension from favor is the time for the calling out of the Church—the people for Christ's name.—Acts xv. 14; Rom. xi. 25. With these things in view, it seems a reasonable inference that the Jewish age of favor and the Gospel age are equal in length; and that as the first began at the death of Jacob, and ended at the death of Christ, but had an extension (or lapping over) of thirty-seven years into the Gospel age, so the Gospel age began at the death and resurrection of Christ, reached to 1878, and has an extension (or lapping over) of thirty-seven years into the new age of Israel, or to 1915.—See "Times of the Gentiles," in DAY DAWN. These things appear harmonious.

Look at the Parallels between the Jewish and Gospel ages. They are related as type and antitype, shadow and substance. Some of them are as follows: Jacob and Christ; the twelve sons of Jacob and the twelve apostles of Christ; (These represent the twelve gates and the twelve foundations of the New Jerusalem.—Rev. xxi. 12, 14): the typical house of Israel and the antitypical house—the Church; servants and sons; the law of Moses and the law of Christ—adapted respectively to the house of servants and the house of sons; the natural kingdom of priests, with earthly and bloody sacrifices, and the spiritual kingdom of priests, with spiritual sacrifices; circumcision in the flesh and circumcision in the heart; the natural and spiritual sabbaths; the two inheritances—the earthly and the heavenly; the literal and mystical Babylons—the oppressors of God's people. As the literal Babylon fell by turning the waters of the river on which it sat in another channel; so the mystic Babylon falls when its "waters,"—the Christian nations of Europe—give their support in other directions.

In harmony with this parallelism, there are two advents of Christ, first, in the flesh, to the Jews on their level, and, second, in a spiritual body—he having been born of the Spirit. It seems clear that the second coming of Christ is and must be on the spiritual plane, in harmony with the spiritual dispensation of which it is the end, as the first coming was on the plane of the flesh, in harmony with the natural dispensation of which that coming was the end. The natural body was visible to the natural eye, but the spiritual body—though real and substantial—is not visible to the natural eye. As the Christian dispensation is one of faith, not of sight (2. Cor. v. 7), we ought not to expect it to head up in natural sight. We shall see Christ as he is when we are made like him.—1. John iii. 2.

The two Cherubim in the holiest of the ancient typical plan seem to be an illustration of the equality of the Jewish and Gospel dispensations.—See 1. Kings vi. 23-27. They were made of Olive wood—the source of oil for bread, light, heat and medicine. They were made with wings extended from wall to wall, and meeting in the center at the mercy-seat. They both looked inward to this point. The Cross of

Christ is the antitypical mercy-seat, the meeting-place, the point of reconciliation between God and man. —Rom. v. 10. The one Cherub represents Israel with its typical sacrifices looking forward to the death of Christ; and the other Cherub represents the Gospel Church looking back to the same event by faith, and in the use of the ordinance of the Lord's Supper. And "Both the cherubim were of one measure and one size." So we have seen that the two dispensations are equal.

The force of this illustration is not weakened by the fact that when the high priest carried the blood of the sacrifice into the holiest, he sprinkled it in the form of a cross—"upon the mercy-seat eastward, and before the mercy-seat."—Lev. xvi. 14. This was the type of the accepted sacrifice of Christ—the basis of the reconciliation of all, both Jew and Gentile.—Eph. ii. 13–18.

We think the prophecies, the parallels and the illustration are substantial evidence of the equality of the two dispensations. This combination speaks to us louder than a literal trumpet proclaiming that we are in "the days of the Son of man,"—the beginning of the Millennial reign. The result will be far-reaching and glorious, not only for Israel and the Church, but also for the world.

"He comes to make his blessings flow
Far as the curse is found."

Read Psalm lxxii. It is a grand prophecy. It tells us that the Lord will judge the people with righteousness, and the poor with equity, that he will save the children of the needy, and break in pieces the oppressor. All kinds of oppression must be done away as a result of the presence and reign of the King of kings, whether it be from the slavery of evil habits, or from the misused power of others. Selfishness will be destroyed and the law of love applied. Social, political and religious affairs must be revolutionized. The Coming King is not against men, but he is against whatever is a curse to men. "He shall come down like rain upon the mown grass, as showers that water the earth." He will come as the morning and the day—as the rising and shining of the "Sun of Righteousness." "All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him: for the kingdom is the Lord's: and he is the Governor among the nations."—Psalm xxii. 27, 28. It seems clear that the Church in glory with the Lord, and Israel restored and converted to Christ, shall work in harmony with him to carry out his mission to bless the World.

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☞The Larger Hope Association, at its last annual meeting, voted to have the names of its members printed in pamphlet form. In order to have it as near right as possible, we ask every member, and all who wish to be placed on the list, to send us their correct name and post office address. A postcard will do. Please send immediately.

G. W. Paton, Secretary.

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.

EDITOR'S APPOINTMENTS

Union Church on Town line, about three miles south-east of Peck, Friday, Dec. 1, at 7:30 p. m.

Peck, Mich., Dec. 2, at 7:30 p. m. and on Dec. 3 at 10:00 a. m.

Yale, Mich., Dec. 3, at 3:00 and 7:00 p.m.

Detroit, Mich., Dec. 10. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Dec. 17. Open for special arrangement.

Those in the several localities seeing this please tell others.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Ezra Teaches the Law.—Neh. viii. 1–12.
(Lesson for Dec. 17.)

GOLDEN TEXT.—"The law of the Lord is perfect, converting the soul."—Psalm xix. 7.

INTRODUCTION.—Chapter vii. is mainly a repetition of Ezra ii. giving a list of those who first returned to Babylon—the ancestors of the present generation—well on to a century before.

When the walls were built, the next step was to prepare the people to live aright, and for this purpose the law of God was to be read publicly.

I. THE GREAT MEETING.—Ver. 1. It seems that this chapter should begin with the last clause of the preceding verse: "And when the seventh month was come, etc." This was a week after the walls were finished.—vi. 15. We are not told how the people were prepared to gather themselves together "as one man," and to ask Ezra to bring the Book of the Law, but their experience during the building of the walls had tended to unite them, and prepare them for the reformation. The Book of the Law was recognized as inspired by the Lord—Jehovah. The people were gathered in one place for one purpose. It was in the "broad place," (R. V.)—the open space south of the temple, between it and the city wall.

II. THE PUBLIC READING.—Vs. 2–8. This is the first mention of Ezra in the Book of Nehemiah. It is thought he had been absent about twelve years, putting the Book of the law, or the canonical Scriptures, in shape. Now that he had returned, the people called for the instruction, and he brought the Book, and read it to all who were old enough to understand. This was on the first day of the seventh month—the first day of the feast of tabernacles.

This was an enthusiastic gathering—the people being hungry for the truth. Ezra and his helpers read (and gave the sense, verses 7, 8) from morning till midday, and the people were all attentive. Ezra stood on a high platform prepared for the occasion, large enough to give standing room for the assistants named, and high enough to be seen by all the people.—Vs. 4, 5. All stood up, as in the presence of God.

The meeting was not only for instruction, but Ezra led in praise and prayer, and the people said: "Amen, Amen." They lifted up their hands in reverence, and bowed their heads in worship.

III. THE EFFECT.—Vs. 9–12. The people were so affected by what they heard—so impressed, no doubt, by a sense of their sin—that they mourned and wept. But, strange as it may seem, Nehemiah, Ezra and the Levites who assisted in the teaching told the people that they should not mourn nor weep, because it was a day holy unto the Lord. They were exhorted to go their way, eat the fat, drink the sweet, share with the needy, and not to be sorry, because the joy of the Lord was their strength. Having been forgiven and restored, they were not to think of their past sins, but of the Lord's mercy. The Levites stilled the people, saying: "Hold your peace, for the day is holy; neither be ye grieved." The people obeyed the cheerful words, and were full of kindness and joy because they had understood what they had heard.

As the Lord says he will remember our sins no more, why should we remember them and be miserable? Such misery does not make people better or stronger for the right. Christians should rejoice in the Lord and help others to rejoice, rather than to go mourning over the forgiven sins of the past.

Farther on we learn that they learned that they had been neglecting the feasts of the Lord, and they began at once to observe the feast of tabernacles, which had not been observed since the days of Joshua.—Vs. 13–18.

It appears strange that Israel, after such experiences, should later so utterly fail. Was it because they were on the natural plane, and their blessings were only a shadow of the spiritual blessings in Christ?

QUESTION BOX.

Questions and short answers are solicited.

Question 35.—What is meant by the burial of Moses?—R. H. List.

Answer.—To me it seems that Moses represents human nature under the law, or the carnal man as he strives to keep the law, in which no one is perfectly successful. During the pilgrimage journey toward the promised land, all sooner or later fail and are condemned by the law, proving that the flesh is weak, sold under sin. So it seems to me that the death and burial of Moses indicate what in other places in the word is plainly expressed, that the flesh has to die, and cannot inherit the kingdom of God.—Rom. vi. 5; 1. Cor. xv. 50, 51. It is only the new creation, begotten by the incorruptible seed, that can enter the kingdom of God. While in the flesh we can only look over into the promised land, but cannot enter it; for what is born of the flesh is flesh.

So Moses seems to represent man in the flesh striving to keep the law, by which he is condemned. His death indicates the necessity of death before entering the promised land. That he was buried and nobody could find his tomb seems to indicate that there is no hope for the resurrection of the body.—C. T. Bahret.

Question 36.—What is meant by Rev. iii. 20: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me?"—Chas. H. Gilbert.

Answer.—There are seven churches mentioned in Rev. ii. and iii. These were local churches in Asia Minor, but they also seem to represent seven phases of the Church of the Gospel age. To several of these churches, the Lord speaks of His coming. To one of them he says: "Hold fast till I come."—ii. 25. To another he says if they do not watch he will come on them as a thief, and they shall not know the hour—which implies that by watching they might know the time.—iii. 3. To next the last he said: "Behold I come quickly."—iii. 11. But to the last one—the Laodicean church—he says: "Behold, I stand at the door."—iii. 20. This seems to imply the invisible presence—not that he is coming soon, but that he *has* come. If we should be expecting a friend, we would be glad for the word that he was coming soon; but if we heard his rap at the door, and knew it, we would not say "He will soon be here," but "My friend has come," and we would open the door and receive him, and then we would eat together.

That he says: "If any man hear my voice," implies that the evidence of his presence is not sight, but his word, which we receive by faith. If this were the only evidence of the invisible presence of Christ, we would not lay so much stress on it; but it seems in harmony with the many evidences given in the chapter on the Lord's coming in DAY DAWN. That the disciples asked for the "*sign* of his presence," implies that the presence would not be visible to the natural eye. The Greek word for presence is "parousia." In Matthew xxiv. 37–39, our Lord compares the period (not moment) of his presence to "the days of Noah,"—not to the flood, as many teach, but to "the days which were before the flood, while the ark was preparing."

In Luke xvii. 26, instead of "Coming," (presence), we have the phrase, "In the days of the Son of man." This agrees with the idea of his presence, when the masses, even professors, know it not. How else could the Lord's day come as a thief on some and not on all? In harmony with this there are two classes of servants, one of which says the Lord delays, and the other says he does not.—Matt. xxiv. 45–51. Peter says that in the last of the days—the harvest of the age—there would be scoffers saying,

"Where is the promise of his presence?" His point is that nothing appeals to the natural eye: All things continue as from the beginning.—2. Pet. iii. 3, 4.

It is not at the door of the sinner's heart that the Lord stands and knocks, but it is to the Laodicean *church* that he comes (see the description in verses 15–17: but verse 20 shows that it is the *individual* that hears his voice—the prophetic word—and receives him. Is it not true that all who have received the evidence of his presence have been enjoying a feast of fat things?—J. H. P.

FROM FOUNDATION TO GLORY.

LET us look at the conversation between Jesus and his disciples which led up to the transfiguration.—Matt. xvi. 13 to xvii. 9. It begins at the foundation of the Christian faith and goes up to the manifestation of the coming kingdom. The unity and growth of our Lord's teaching here and elsewhere are proof of his wisdom and divinity. Here they strengthen our position that the Transfiguration is a picture of the coming of the kingdom, or "the manifestation of the sons of God," and that such coming is not due till the end of the gospel age and the dawn of the millennium. There are two things that we regard as extremes: (1) that the Lord's second coming was at the destruction of Jerusalem; and (2) that it will not be till after the millennium.

Jesus and his disciples were on the road to Cesarea Philippi, and He began the conversation by asking them: "Whom do men say that I am?" There were four answers to this question—all agreeing that he was a great man. These were all human—"flesh and blood"—answers. None of these satisfied Jesus, and then he made the question personal to them: "Whom say *ye* that I am?" And Simon answered: "Thou art the Christ, the Son of the living God."

Our Lord's question was fundamental, and much depends on what we think of Him. The truth is the foundation of the Church and of Christian character. The question is still being asked, and the two answers are still being given. The mass of people in Christian lands admit that Jesus was a great man, but believers affirm his Divine Sonship.

Jesus accepted Simon's answer as the truth, and declared that he was blessed in the fact that the Father in heaven had revealed it to him. His answer was not the human—"flesh and blood"—answer. Jesus may have referred to the voice from heaven at his baptism: "This is my beloved Son." But this may be typical of the truth spoken by the apostle: "No man can say that Jesus is the *Lord*, but by the Holy Spirit."—1. Cor. xii. 3.

Then Jesus said: "Upon this rock [this great fundamental truth which Peter had expressed] I will build my church, and the gates of hell [powers of *hades*—the death state] shall not prevail against it." From this we infer that the Divine Christ is the Foundation and Strength of his Church; and that those who build on this Foundation are the Church of Christ.

The next step in the order is the honor given to Simon: "I will give unto thee the keys of the kingdom of heaven." (Though some do not see it, it is evident that Jesus used "My Church" and "The Kingdom of Heaven" interchangeably.—Vs. 18, 19.) The "key" is the symbol of the power to open. As Simon had acknowledged the great Rock (the Foundation), he was honored, not only by being called Peter, (a stone), but by being permitted to be the first to bring other stones on that Foundation. Peter preached the first gospel sermon, after the resurrection, to the Jews, on the day of Pentecost; and when the Gentiles were to be given the gospel, the Lord sent him to do the work.—Acts ii. and x. Evidently Peter was adapted to be an evangelist—a preach-

er of the primary gospel truths. And no doubt those truths have always been adapted to beginners in the Christian life.

It seems clear that our Lord expressed the divine sanction of Peter's teaching when he said: "Whatsoever, thou shalt bind on earth shall be bound in heaven, etc." Then it must be important to observe the conditions he placed on the converts. Would it not be safe for modern evangelists to adopt the apostolic method in dealing with inquirers?

The next step in the approach to the climax is our Lord's rule of life: "If any man will come after me, let him deny himself, and take up his cross [daily —Luke], and follow me." To *follow* him in self-sacrifice, (which is symbolized by the cross), and not merely to accept him as our Substitute, constitutes the true disciple. What Jesus symbolized in his baptism in the Jordan, he carried out as a spiritual reality in his daily life. He referred to this when he said: "I have a baptism to be baptized with, and how I am straitened till it be accomplished."—Luke xii. 50. Let us not ignore the symbol, nor think that the symbol is the spiritual reality.

Because the deeper baptism is necessary to the development of the true life, even as the death of the kernel is necessary to the bringing out of its latent power, our Lord said: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." So long as the kernel of wheat retains its own selfhood by lying in the granary, it loses itself, or never realizes the object of its existence; even so, as long as a human being continues to live the self life, he loses the real object of his existence. The way of the cross is the way to the glory.

The next thing in order is the Christian's reward. This Jesus locates not at death, but at his comieg. It is the beginning of the dispensation of glory after the dispensation of suffering. Those who suffer with Christ are to reign with him.—2. Tim. ii. 12. And in the Transfiguration scene the victors are represented by Moses and Elias with Christ. They are to share in his glory and his future gracious work.

What a reward this is! To seek for it is not selfish. It is not like trying to be a Christian in order to escape hell or destruction; but it is to be so filled with the victory and love of Christ that we may be a blessing to others.

But will we not be happy? Yes indeed, the saved will be happy. They will be with Christ, and with those who shall be gathered together unto him at his coming. What a joy that will be! But that is not all. There is a purpose beyond our own salvation to be realized. Would we be perfectly happy if our loved ones were hopelessly shut out either in misery or death? If so, we would be more selfish than we are now. No one can be eternally shut out from life and hope, because God loves all, and love never faileth, and his purpose includes all. And the most blessed element of the Christian's hope is that he shall be a blessing to others. Those in the heavenly kingdom shall say to the nations: "Hear ye him;" and they shall hear and live.

Some say: "Why preach it now?" Well, we think it ought to be preached because it is true, because it honors the Lord, because it is goodnews, because love for God and man prompts it, and because the word makes it prominent. And those who see and proclaim these truths have good reason for their action because so many do not see them, and let them alone. While we would not disparage the work of others, nor belittle the importance of any truth, we are glad that it is our privilege to see and proclaim this grandest of all truths —the universal victory of love, righteousness and life.

CALLED FOR A PURPOSE.

It appears evident that God's revealed purpose includes a reconciled and regenerated world. In Romans viii. 28, Paul says: "All things work together for good to them that love God, to them who are the called according to his purpose." This doubtless refers to a much smaller number than those who believe in hopeless punishment commonly think. As they suppose it includes all that will ever be saved, they are led to count in as many as possible, especially their own friends. Not knowing that God saves the few first for the purpose of saving the world afterward tends to lower the standard of Christian character. To profess religion and join the church is often regarded as a passport to heaven. And sometimes wicked men are preached from a death-bed—and even from the gallows—to heaven, simply because under the direction of a minister, or some other friend, they have asked for mercy. We do not limit the grace and saving power of God; and we believe that repentance is acceptable whenever it is genuine; but a person may be saved and not be crowned; and Jesus gave a rule for those who would share the inheritance of the royal priesthood: "Not every one that saith Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father who is in Heaven."

Our text says: "To them that love God;" and Jesus says: "He that doeth the will." John says: "This is the love of God, that we keep his commandments." Then love and obedience are the evidence of being called according to God's purpose. Then this number does not include the mere professors—"lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."—2. Tim. iii. 4, 5.

Those who are "the called according to his purpose," seem to be a "little flock," compared with the "great multitude," who are washed and made white (Rev. vii. 9-17), to say nothing of "every creature" who shall finally praise God.—Rev. v. 13. Jesus spoke of the "little flock" to whom the Father would give the kingdom; and John saw them sitting with Christ in his throne, made kings and priests unto God to reign on the earth; and he also saw the "great multitude" serving "before the throne," and "every creature" blessed and praising God. It will not do to say that they are all the same class. The calling of the few has reference to the salvation of the many. This is a glorious "high calling," because its purpose is glorious.

"Called according to his purpose." It is not that they were called merely because God purposed to call them, or as if, when they were called, the purpose would be exhausted. This seems to be one of the errors of Calvinism. It emphasizes the calling of the few—the elect—"the called, and chosen, and faithful," (Rev. xvii. 14), but it does not point out the grand purpose for which they are called—that through them as kings and priests (Rev. v. 10) the world shall be enlightened and blessed.

With this in mind the doctrine of election loses its horror. The few are chosen for the good of the many. The "firstfruits" (Rev. xiv. 1-4) are to be "another angel" carrying the "everlasting gospel" to all people (Vs. 6, 7), which is to result in the fall of Babylon, and the gathering of the world's great harvest.

The gospel age has its harvest (Matt. xiii.) for the gathering of the wheat into the barn; but that is not the end of the saving plan, for "Then shall the righteous [the elect] shine forth as the sun in the kingdom of their Father." To shine means to give light, and we are told that the nations shall walk in the light of that heavenly city. From its throne (which the elect are to share (Rev. iii. 21) the river of life shall flow,

that all may freely drink, and the leaves of the tree of life shall be for the healing of the nations. And there shall be no more curse.—Rev. xxii. 1-3.

How clearly the Lord illustrates his purpose in calling out the elect! But if it were his purpose to save only the elect, then all that is said about the "firstfruits," the "royal priesthood," the shining forth as the sun, and the later healing of the nations, would have no meaning. This manner of dividing the word according to the Plan of the Ages, and seeing God's purpose to save the world, make it shine with a beauty otherwise unknown.

The Jews, in the dim light of their dispensation, naturally thought that they alone were the objects of God's love and care. To them the nations were as "dogs." The tendency of seeing only the election of the gospel age has been toward a similar narrowness, and the masses of mankind have been very deliberately consigned to utter hopelessness. One public teacher, speaking to me of the man now unsaved as "unredeemed," said such a man is "no better than a broken-necked ass." He would not have said it had his mind not been vailed from the simple gospel truth that Christ "gave himself a ransom for all."

But, thank God! the vail is lifting. Many are seeing the brighter light. Very few of those who still hold nominally to the old creeds realize what a change has taken place in the minds of Christians since the days when so many ministers preached the horrors of the traditional view. An evangelist is sometimes tolerated in preaching it: but very few congregations would listen to it long from the abiding pastor. Some regard the change as a hindrance to repentance; but even when the old view is preached, unregenerate men go on in sin, regardless of the fearful pictures of endless woe. The truth is that men who are "dead in sin," are unmoved alike by love or fear, until the voice of the Son of God awakens them. Till then even the goodness of God does not lead them to repentance. When the sinner begins to realize his sin and to seek the Saviour, it is the best evidence that He, by the Spirit, and it may be also by human agency, has sought and found him. The Lord is always the first mover. Jesus said: "No man can come to me except the Father draw him;" and "All that the Father giveth me shall come to me."—John vi. 37, 44. Lazarus came forth, and others loosed him, but not till after the Lord had spoken with life-giving power.

Is anyone awakened, who was dead in sin, having heard the voice of the Son of God?—Is there a sense of hunger, thirst, or weariness? To such ones Jesus says: "Come unto me," for water, bread or rest. But he never invites the careless, the indifferent or those who are satisfied with their condition. Only those who know they are sick will apply to the Physician. Without quickening to faith no one can come: "For he that cometh to God must [first] believe, etc."—Heb. xi. 6.

To those thus coming in the gospel age, the conditions of repentance baptism, and a continued life of obedience, are the means revealed in the New Testament by which a man may be of the elect company. Paul says: "Knowing, brethren beloved, your election of God. For our gospel came not to you in word only, but also in power, and in the Holy Spirit, and in much assurance."—1. Thess. i. 4. 5. Also: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—2. Thess. ii. 13. And Peter exhorts believers to make their calling and election sure, by adding to their faith the seven graces of the Spirit—virtue, knowledge, temperance, patience, godliness, brotherly kindness and love.—2. Pet. i. 5-11.

The way is narrow, and few there be

that find it. But, for those who are walking in Christ, it is a source of comfort and encouragement when they can see that God's purpose reaches beyond them to the salvation of the world; and they love the Lord all the more for seeing the purpose for which they are called.

THE PASSOVER.

In Matthew xxvi. 17 the day before the crucifixion of Jesus is called "the first day of the feast of unleavened bread," and it tells us that the disciples came to Jesus and asked him where they should prepare for him to eat the passover. Mark tells us that was the day "when they killed the passover."—Mark xiv. 12. In Luke xxii. 7 it is called the day "when the passover must be killed." The feast lasted seven days (Exod. xii. 15), and as a whole was called the passover (Ezek. xlv. 41; Luke xxii. 1); and eating the passover referred to the whole feast, and not merely to eating the lamb.—John xviii. 28.

In Exodus xii. 2-6 we learn that the lamb (or kid), taken from the sheep or the goats, was to be killed on the fourteenth day of the first month of the new year, "between the evenings." It was not killed by the priest, as was the atonement sacrifice of Leviticus xvi., but by the people. The disciples of Jesus expected him to observe this ordinance with them, and they acted under his direction and prepared the passover; and when the evening was come (the appointed time to eat the passover—Num. ix. 2-5) he sat down with the twelve. Matthew, Mark and Luke tell substantially the same thing; but Luke adds: "I have earnestly desired to eat this passover with you before I suffer."

The passover was designed to be an annual feast of the Jews—a reminder of their deliverance from Egyptian bondage. It reminded them of God's favor in the salvation of their firstborn. Only the firstborn in each family was in danger that night. The lamb (or kid) was to be eaten, and the blood was to be sprinkled on their dwellings. Wherever the blood was seen, the angel of the Lord "passed over," and the firstborn was spared.

In several particulars the passover sacrifice was different from the sacrfices of the atonement day.—Lev. xvi. The passover was in the Spring, and the other was in the Autumn. The blood of the atonement sacrifices was to be shed at the altar in the court of the tabernacle by the priest, and to be sprinkled, not on their houses, but on the mercy-seat in the most holy place. Their flesh was not to be eaten, as was the passover, but to be burned with fire without the camp. Jesus was the Antitype of both the passover and the bullock of the atonement sacrifice; but they should not be confounded. The bullock evidently represented the low nature which Jesus assumed, which must be destroyed; and the shed blood was the evidence that the priest had killed the beast. But it seems that the passover was the type of Jesus as the one of whom we must eat as the Bread of eternal life.—John vi. 33-58.

As only the firstborn of Israel were saved by the passover, it appears that only the "firstborn ones," the firstfruits of the Spirit, are saved in the Antitype, the world, like Israel, being delivered afterward. The kings of the earth, represented by the firstborn of Egypt, are to be destroyed, and Christ and the saints shall take the kingdoms at the sounding of the last trumpet.—Rev. xi. 15-18.

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BLESSINGS IN DISGUISE.

GOD says: "I will allure and bring into the wilderness." You have arrived there with God. The wilderness is always God's way, and ought to be our wish. Moses found it so. Jesus found it so. In the wilderness there is no beauty to attract the eye away from the altogether lovely One. It is God's opportunity to reveal himself. In the wilderness there are no discordant notes to drown the still small voice. It is God's chance to be heard. In the wilderness the hundred and one claims on our time and attention are laid aside. It is God's chance to press His claim. The wilderness is our extremity. It is God's opportunity. The wilderness is our time to wait. It is God's time to work. The wilderness time is God's day, and it ought to be our delight.

We come out of the wilderness made or marred, blessed or blasted, fragrant or fretful. Forty days in the wilderness gave Israel a record of shame. Moses saw, heard and hindered God. We always come out of a wilderness experience to shine or to shame. After forty days of wilderness experience we read that Jesus returned in the power of the Spirit. After forty days in the wilderness Elijah came out to hide himself, discouraged, defeated and rejected. We come out of the wilderness filled or fearful, to serve or to set aside.

A sick room, a great sorrow, a trying experience, may be God's wilderness, God's opportunity, God's day. What is it to us? Yield, and you come out with a shining face. Yield, and you come out in the power of the Spirit. Yield, and you come out into a place of endurance. Resist, and you come out to shame, sorrow, restlessness and rejection. Dear Jacobs, what is the wilderness, the God of the wilderness, doing for thee and for me?—Selected by L. D. Heath.

WATCH the date after your name to see when your subscription expires.

CHRIST MY LORD.

REST of the weary, Joy of the sad,
Hope of the dreary, Light of the glad,
Home of the stranger, strength to the end,
Refuge from danger, Saviour and Friend.

When my feet stumble, I'll to thee cry;
Crown of the humble, cross of the high;
When my steps wander, over me bend,
Truer and fonder, Saviour and Friend.

Ever confessing Thee, I will raise
Unto Thee blessing, glory and praise;
All my endeavor, world without end,
Thine to be ever, Saviour and Friend.—
Sel.

MUTUAL DEPENDENCE.

DEAR ties of mutual succor bind
The children of our feeble race.
And if our brethren were not kind,
This earth would be a dreary place.

We lean on others as we walk
The twilight path, with pitfalls strewn,
And there an idle boast to talk
Of treading that dim path alone.

Amid the snares misfortune lays
Unseen, beneath the steps of all,
Blest be the love that seeks to raise
And stay and strengthen those who fall.

Till taught by Him who for our sake,
Bore every form of Earth's distress,
With every passing year, we make
The sum of human sorrow less.

W. C. BRYANT.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, six cents a copy.

☞ WILL those who want the bound volume of the HOPE for 1911 please let us know as soon as possible, that we may know how many to have bound? Price, postage paid, $1.15.—EDITOR.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

E W Keith § 12
6032 Ellis Av

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

Vol. 29., No. 24. ALMONT, MICH., DECEMBER 15, 1911. $1.00 a year

CHRIST'S BIRTH AND DIVINITY.

CHRISTMAS, with all that is good and bad in its observance, will soon have come and passed. But the effects will stay. What they will be depends on each one's thoughts and actions. We cannot say that the observance of the day is either all good or all bad. With some there may be a fostering of false ideas as to its origin and sacredness. We are not sure that it is a good thing to give children the fabulous idea of "Santa Claus," or "St. Nicholas," as the great Benefactor of the day, instead of directing them to the "Father of Lights."—Jas. i. 17.

But that there should be a remembering of the poor, and the joyous experience of both givers and receivers, does not seem inappropriate. And it is well that they should be associated with the memory of God's unspeakable Gift—Jesus, "who went about continually doing good." Were it remembered that, "It is more blessed to give than to receive," the work and joy of the Lord might cover the whole year. May the time come when the wail of the suffering poor shall be turned into a song of praise.

Many think that Christmas day is the exact anniversary of Jesus' birth, but it seems almost sure that he was born earlier in the year—in October. We believe that God does all things on time. The law requires exactness. Jesus began his public ministry at the age of thirty years (according to Num. iv. 23–47), and said: "The time is fulfilled."—Mark i. 15. We think this time was also fixed by the sixty-nine weeks (of years), which ended when he was manifested as the Christ at his baptism.—Dan. ix. 25. That was called his "coming," as John preached "before his coming."—Acts xiii. 24. Daniel shows that he was to be cut off "in the midst of the [seventieth] week," at the end of a ministry of three and a half years, instead of seven, as Bishop Usher and others claim. But all agree that he was crucified in the Spring, in the middle of the first month of the Jewish year, at the time of the Passover. Then if he preached seven years, he must have been thirty-seven years of age when he was crucified, and

both his birth and his baptism must have been in the Spring—in April instead of December. But as he was crucified in the Spring, at the end of a three and a half years' ministry, it follows that both his birth and his baptism must have been in the seventh Jewish month, or in October.

Again, it is commonly believed that Jesus was born four years before the common era, or late in B. C. 5. This is based on the historical claim that Herod, who killed the babes of Bethlehem, died in April B. C. 4. If this is true, Jesus was probably born before B. C. 5, as the decree to kill the children "two years old and under" was based on what Herod learned from the wise men about the time of Jesus' birth.

A "History of the World," published by the National Library Association, Chicago, Ill., speaking (page 71) of a Herod who, in B. C. 37, led a Roman army in an assault on Jerusalem, says: "This inhuman tyrant died in B. C. 3, and his successor, Archelaus, was the Herod who slaughtered the innocents, in the fiendish hope of killing the infant Jesus. In A. D. 6, he was banished for his cruelties." If this be true, he did not die in B. C. 4, and it proves nothing as to the date of Jesus' birth.

The same history (page 157), and "Anderson's General History," (page 105), say that Augustus Cesar died in A. D. 14, and was immediately succeeded by Tiberius. In Luke iii. 1–3 we learn that John the Baptist began his ministry "in the fifteenth year of the reign of Tiberius." Then this must have been in A. D. 29, and not in A. D. 26, as commonly taught. As John was just six months older than Jesus (Luke i. 36), and both were under the same law as to the time of entering the ministry, it is evident that John and Jesus were each thirty years of age in A. D. 29, one in the Spring and the other in the Autumn. Reckoning back thirty years, we see that John and Jesus were born in B. C. 2. And this agrees with the fact that Jesus was crucified in the Spring of A. D. 33. (Anderson's General History, page 106.)

It is not a matter of curiosity that we give this so much attention; and we are not seeking to establish a new day of commemoration. Though the name "Christmas," and the custom of observing it, may be of Papal origin, we may well be glad that the fact of the Redeemer's birth belongs to us all. There are, at least, two reasons for giving the time of Jesus' birth so much attention:—

1. It seems important to know that God does things on time which is revealed in the Bible.

2. The time under consideration has a bearing on the change of dispensation here, as well as on the change from the Jewish to the Gospel dispensation. It has something to do with "Israel's Double History." If Jesus was born four years before the common era, as so many claim, then it follows that he was thirty years of age in A. D. 26, and was crucified in A. D. 30, and so that was the turning-point at the middle of Israel's History. In the article on that subject we saw that their history as a nation has been divided into two equal periods of 1845 years each, with the death of Christ in A. D. 33 as the turning-point. This

made their "double" history reach to 1878, where returning favor was given them by the Anglo-Turkish treaty. But if Christ died and Israel were left desolate in A. D. 30, then, according to the same prophetic evidence, which requires that the two parts of their history—one of favor and one without favor—should be equal, each half would be 1842 years, and so the "double" would have ended six years sooner, or in 1872, where there was no indication of returning favor to Israel. We think facts are in favor of our view. It cannot be of chance that the war between Russia and Turkey closed and the Berlin Congress met just in time to make a fact what a few Bible students were proclaiming would take place that year—the opening of the door of national favor to Israel.

The Meaning of His Birth.

THE fact that Jesus was born will not lose its value in the minds of those who appreciate Him, even though the date of his birth may have been misunderstood. His birth cannot be unimportant when it was the occasion of the angels' visit and song.—Luke ii. 8-14. It was the first manifestation of the gospel in in fulfillment. Before this each ray of gospel light had been in type, allegory or prophecy. The birth of the world's Redeemer was an important fact. The angel realized this when he said to the shepherds: "Fear not; for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David, a Saviour, who is CHRIST THE LORD." Then the heavenly host, in sympathy with the important event, shouted: "Glory to God in the highest, and on earth peace, goodwill toward men." It is not only goodwill among men, but an expression of Heaven's goodwill toward men, as a means of bringing in the final state of peace and goodwill among men. No other testimony than that of the angels could more clearly express His Divine Lordship, and His representative character as the world's Saviour, though His power was yet hidden in the Babe of Bethlehem.

The angel's language is so fully the keynote of the hope of the world, that it cannot have been the interpolation of those who in the dark ages held such a narrow view of Heaven's goodwill to man, and of man's salvation.

The birth of Jesus being gospel, in order to appreciate it fully we must see what the gospel in its fullness is. We have often endeavored to show that the gospel is the revelation of God's plan for the reconciliation of the world of mankind to Himself. To this end the Divine One—the Word of God—took on our humanity in the Person of Jesus. Hence, in a representative sense, the at-one-ment, or salvation, of the race was finished in Jesus, when he had done all that was involved in his death and resurrection. This is why the simple faith of any sinner—conscious of his need of salvation—that "Jesus died and rose for ME," "loved ME, and gave Himself for ME;" has such power to draw the heart to God, and practically save, by destroying the enmity, and causing loving obedience. "We love him because he first loved us;" and Jesus said: "If ye love me, ye will keep my commandments."

The generation of our Lord's hu-

man body was, we believe, the divine act or process of taking on our humanity. The living "Word of God" (John i. 1; Rev. xix. 13) thus became partaker of our nature (Heb. ii. 14–16) or came in the flesh (1. John iv. 2, 3) as we in consequence are enabled to become partakers of the divine nature.—2. Pet. i. 4. His birth was therefore the first step of the at-one-ment, or reconciliation, as he had first to take possession of humanity in order to destroy its enmity and bring it into harmony with God. Those who see this can come in touch with the spirit of the joyous song of the angels; but otherwise Jesus is no more than any other man.

It is not our purpose to speak unkindly of those who do not see this subject as we do, but in answer to questions, we are led to express our thought. It is often easier to see the weakness of a position than to show the truth. While "we see through a glass darkly," as we must while in the flesh, some revealed truths must be apprehended that are not understood. The many efforts to explain the incarnation—the coming in the flesh—show that it is a difficult subject. Being a miracle, it is a mystery, and cannot be explained. What we need is to know what the word teaches.

Those who oppose the supernatural in religion have always rejected the idea of the miraculous conception of Jesus, and maintained that Joseph was his natural father. We do not consider such teaching as either "new" or "light." It is mere naturalism. It is as easy for me to believe that the Divine Spirit could have taken possession of him at first as at any later time. In either case it was supernatural. If Joseph was indeed the natural father of Jesus, the only record we have shows what some have always claimed, and urged against the Bible, that he was an illegal child, and therefore not entitled to "enter into the congregation of the Lord."—Deut. xxiii. 2. How could such an one become our great High Priest? Such teaching cannot tend to a more exalted idea of our Redeemer. Is it any wonder that many regard the idea as gross and irreverent?

Some urge that we ought not to believe that Jesus was born of a virgin mother, because it is one of the Papal tenets. But is an idea necessarily untrue because the Catholics believe it? If so, we must all become Atheists, for the Catholics believe there is a God. When it can be proved that an idea originated with them, it will be time enough to reject it as unscriptural.

Is any miracle possible? If so, it is surely as possible that the Eternal Spirit should produce the human body of Jesus from mother Mary, as that Adam should have been produced from mother Earth. Thus Adam was of earth, and Jesus was of woman—the child in both cases being the Son of God, but partaking of the nature of the mother. Thus Jesus was to be the Seed of the woman, and it was probably for this reason that Isaac (the typical seed) was miraculously produced.—Rom. iv. 18–20. It was foretold that the Child would be born of a virgin (Isa. vii. 14), and the New Testament says this was done.—Matt. i. 18–25. Some claim that this is an interpolation. If so, it may be necessary to

prove that Galatians iv. 4 is also untrue. Paul says that God's Son was "made of a woman." Why say this if not to show that he was the miraculous Child promised? It is surely not unchristian to believe Matthew i. 18–25.

Some assume that if Jesus had not a human father, he could not have been rightly called "the son of David;" but why was not his flesh as human by his mother as Adam's was earthly by his mother—Earth? But Jesus was "the son of Joseph" by adoption, which entitled him to all the rights of sonship. He was adopted into the human family that we might receive the adoption into the divine family.—Rom. viii. 15; Gal. iv. 5.

If the Pharisees had understood the two natures of Christ—the divine and human—they would not have been puzzled by his question: "If David call him Lord, how is he his son?" (See Matt. xxii. 41–45.) As David's Lord he was before David; as his Son He was his successor. In harmony with this the exalted Jesus said: "I am the root and the offspring of David."—Rev. xxii. 16. Both the root and the fruit!—the cause and the effect! From our point of view, it seems plain, but is an insurmountable difficulty if Jesus were only human.

We do not attempt to explain the miracle—how the Divine One—the living Word of God—could take on the human, and make the two One in the Person of Jesus. Whatever man can explain is not a miracle. But we believe the record. And it is evident that He who "came down from heaven," (John vi. 38), "took on him the seed of Abraham," (Heb ii. 16) had a body prepared for him (x. 5), and so came in the flesh (1. John iv. 2, 3), must have existed before he did these things. It is no argument against the fact to say, "We cannot understand how he existed, or how he came." The word says he was with the Father and created all things (John i. 1–3; Col. i. 15–17), and we believe it, though we do not understand it. To say that we must exist before we can become partakers of the divine nature, is virtually to admit that He had to exist before he could become a partaker of our nature. Both are miracles. He took our nature that he might overcome our enemies and so reconcile us to God. The end being so glorious, great indeed was his birth into our race—the first step in carrying out the divine purpose of love and mercy toward the world of mankind.

While we do not believe that Jesus had a human father, we do not endorse the idea held by some that He who came from heaven ceased to be spiritual on becoming a man, and that he was merely a human being until his baptism, and that then he was begotten to divine Sonship, which was perfected at his resurrection. These two views differ concerning the preexistence of Christ, and the manner of his coming in the flesh, but after the birth they are much alike. The first is in some respects the outgrowth of the second, and those holding either view ought not to say *very* hard things against the others.

If the word said that the Living Word ceased to be divine, or spiritual, (some use one word and some the other), when he took our nature, or came in the flesh, and then

again ceased to be a man at his resurrection, we could accept it by admitting that our idea of the meaning of the words "divine" and "man" had been wrong. But no such Scripture has been presented. But on the other hand, Jesus is still called a man, as Mediator and Judge.—Matt. xxv. 31; Acts xvii. 31; 1. Tim. ii. 5.

Some read the last passage as though it said: "There *was* a Mediator, the man Christ Jesus;" but this is no more consistent than to read it: "There *was* one God." If there *is* a God, then there *is* a Mediator, who is the man Christ Jesus. And as the man could take on the divine without ceasing to be man, so we believe the divine One took on the human without ceasing to be divine. We believe He was divine, proceeding, or "Whose *goings forth* have been from of old, from everlasting."—Micah v. 2. The prophecy clearly refers to Him who was born in Bethlehem—the Son of Mary.

We think what is divine must always be divine, whatever form it may assume for manifestation. Some have used John i. 14: "The word was *made* flesh," to prove that he was absolutely changed into flesh, and so ceased to be spiritual. If this were so, then he was not the Word when a man. Does this agree with the New Testament teaching? We believe that he was made, or formed, as a man that God might be manifest in the flesh. So the other Scriptures show that he took our nature, and came in the flesh.

It appears evident that if the personal entity of Him who "came down from heaven," as is said of him (John vi. 33, 38, 51, 62), was not preserved in Jesus when in the flesh, it could not have been truly said of him that he came down from heaven, more than of anyone else. Again, if the manhood of Jesus is not preserved in his exalted state, he could not now sympathize with us because "He hath suffered being tempted."—Heb. ii. 18. With such a view both personal condescension and exaltation are shut out—both Jesus in the flesh and the divine Jesus being in such a case absolutely new creations, and so there is no real coming from heaven, and no resurrection.

The true idea seems to be that He—the Personal Word of God—came down into humanity, and afterward, having destroyed the enmity, the same He took humanity up and glorified it with the glory He had with the Father before He came.—John xvii. 5. He was enriched, so to speak, by the addition of the race to Himself. This will not seem clear to those who do not apprehend the dual nature of Christ. And they will have as much difficulty concerning Jesus' words: "Destroy this temple, and in three days *I* will raise it up:"—true of Himself on the ordinary day plan, and of His body the Church on the thousand year day plan.—John ii. 19–21. See also his other statement; "*I* lay down my life, that *I* might take it again. No man taketh it from me, but *I* lay it down of myself. *I* have power to lay it down, and *I* have power to take it again."—John x. 17, 18. We know a mere man can kill himself, but we also know that he cannot make himself alive again. These Script-

ures require us to believe in both his divinity and his humanity.

Some who believe in His pre-existence teach that the loss of His higher life in becoming a man was the real sacrifice of Christ. But, admitting that a divine being could lay down His divine life, and so become a mere man, it would be more difficult, if possible, to see how that mere man could of himself take up his divine life again. But we observe that all the sacrifices unto death which God requires or accepts is the destruction, not of the higher nature as the means of leaving God, but the destruction of the lower nature, as the means of coming to God.

Because we do not accept a certain human interpretation of the Lord's sacrifice, we have been accused of "denying the Lord that *bought*" us, or by twisting the text a little, "denying that the Lord *bought*" us. But we fully believe that "Christ died for our sins *according to the scriptures*," and deny neither the Lord nor the ransom. Paul says "Christ Jesus gave himself a ransom for all." Then he was both the Buyer and the Price. Put the two passages together and we have the truth that Jesus was the Lord who bought us and also the price. Here are the two natures in one person again—both Priest and Sacrifice. Now if Jesus was only a man, He was not the Lord when He gave Himself a ransom. Who, then, is in danger of denying the Lord, or that the Lord bought them? It appears evident that the apostle was not speaking of any particular theory of the sacrifice, but of a class who denied the Divine Lordship of Jesus.

Some assume that Jesus was begotten to Divine Sonship at his baptism, and that until then he was not the Son of God. But the word says the baptism was that "He should be made *manifest* to Israel." —John i. 31. So the voice from heaven and the dove testified, and John heard and saw, and "bare record that this is the Son of God."—Ver. 34. It is one thing to be a son and another thing to be publicly acknowledged. Some use Romans i. 4 to prove that Jesus was made the Son of God by his resurrection; but the statement is that he was "declared to be the Son of God with power, by the resurrection." He was God's Son from the first, and was owned and manifested as such at his baptism; but the resurrection was the most powerful declaration of the fact. What was true before is now proved to all who can receive the evidence.

Is it not evident that He who came from heaven, and spoke of ascending up where he was before, must have existed before he came? And is it not equally evident that he who could truly say: "I *am* the Truth," did not need to be *begotten* by the truth? It was as the One "in whom dwelt all the fullness of God" that he could say: "I am the Way, the Truth and the Life;" and if he had been only a man this would not have been true of him. We are not overlooking the fact that the humanity which Jesus took on had to be, and was, brought up into oneness with his divinity. This was the great atonement wrought in himself, of which we must share.

(*Continued on page 377.*)

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☞The Larger Hope Association, at its last annual meeting, voted to have the names of its members printed in pamphlet form. In order to have it as near right as possible, we ask every member, and all who wish to be placed on the list, to send us their correct name and post office address. A postcard will do. Please send immediately.

G. W. Paton, Secretary.

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.

EDITOR'S APPOINTMENTS

Detroit, Mich., Dec. 17. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Dec. 24. Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, Dec. 29 at 7:30 p. m.

Peck, Mich., Dec. 30, at 7:30 p. m. and on Dec. 31, at 10:00 a. m.

Yale, Mich., Dec. 31, at 3:00 and 7:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 375.*)

Jesus was born in Bethlehem—the place of bread. He was the Bread from heaven, though it was yet hidden in the Babe. Then he was divine at his birth. The angel announced the Saviour as being "Christ the Lord." This was, at least, a partial fulfillment of the requirement: "Let all the angels of God worship him."—Heb. i. 6. Some say this is to be when he comes again; but the fact is it was done at the first. We do not question that it will be done again or continually. He is the Lord of angels as well as of men.

His growth in wisdom in youth was a manifestation of the indwelling divine life, because a mere natural man cannot receive the things of the Spirit of God.—1. Cor. ii. 14. A further evidence of his divine Sonship, and his consciousness of it, was manifest at the age of twelve in his wonderful council with the doctors, and in his answer to his mother: "How is it that ye sought me? wist ye not that I must be about my Father's business?"—or "in my Father's house?"—Luke ii. 49, R. V.

Many are claiming that the difference between Jesus and other men is much less than they had supposed. We believe that when the truth is known it will be seen that the difference between the Lord Jesus and others, instead of being less, will be greater than they supposed. He will always be the Center, the Fountain, the Head, the Life-Giver, the Saviour of all. The highest saint under Him will bow before him and confess him Lord.—Phil. ii. 9-11.

He who had the Spirit without measure; of whom it is said that it pleased the Father that in him all fulness should dwell; in whom were hidden all the treasures of wisdom and knowledge; of whom it is said: "Thy throne, O God, is for ever and ever;" and, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands," (Heb. i. 8, 10; John i. 3; Col. i. 16, 17);—of such a One, who will dare to say: "He is divine only in the sense that we are all divine?"

It is a great honor to us that we are permitted to light our little lamps at his infinite fountain of life; for "In him was life; and the life was the light of men."—John i. 4. And how thankful we may be that we may so share the honor of his work and his throne, and so represent Him that in due time the angels' message of Heaven's good-will to men will bring glory to God in the highest, and peace on earth, and every knee shall bow to him, and own him Lord.—Phil. ii. 9-11.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Malachi Rebuking and Encouraging Israel. Mal. iii. 7-18.

(Lesson for Dec. 24.)

GOLDEN TEXT.—"Return unto me, and I will return unto you, saith the Lord of hosts."—Mal. iii. 7.

INTRODUCTION.—Having studied the outline of Israel's history, we now come to the last prophet of the Old Testament—Malachi. We know nothing of him but what we learn from his prophecy. His time was about 400 years before the birth of Jesus Christ. It is thought he prophesied in the time between the two visits of Nehemiah to Jerusalem. The things they rebuke are about the same. Some think he assisted Nehemiah in his later life—making a final effort to reform the nation. The restoration from Babylon and the reformation under the prophets were limited—the good results being short-lived. When the Lord came he found but little wheat among the chaff, and gave the nation over to the judgment fire, and scattered them among all the nations.

His prophecy was "the word of the Lord to *Israel*," and he begins by declaring His love for them—Jacob—the twelve tribes, which shows that their identity was not lost, but that they were lost only as all sinners are lost. He charges them—especially the priests—with unkindness, and despising God's name. They profaned the altar by offering polluted bread and imperfect animals. Because of this the Lord said he would accept no offering at their hand. —See i. 1-10.

Verse 11 seems to foretell the final evangelization of the nations, and the coming in of the better sacrifice—incense representing praise and prayer, and the pure offering, the good works which are well-pleasiug to God.—Heb. xiii. 15, 16.

To the end of chapter ii. there is a continuous denunciation of the sins of the priests and the people—all manner of sin being condemned. The Lord is represented as being weary with their words, when they say: "Every one that doeth evil is good in the sight of the Lord. * * or Where is the God of judgment?" When things have reached the lowest point, then comes the prophecy of the Lord's coming in judgment to set things right.—iii. 1-6.

This might have had a primary application to the relation of Malachi and Nehemiah to Israel, when the absent Governor came to the temple to clean things out.—See Neh. xiii. But it meant more. The New Testament applies it to John the Baptist and Jesus. John announced him, and he came to his people, and his presence was a test which but few could endure. He divided the nation. His object is expressed in "the refiner's fire, and fuller's soap." It was to purify. It had both an individual and a national application. He purged his floor, gathered the wheat into his garner, and burned the chaff. The same principle applies at his second coming, when he gathers the wheat and burns the tares.—Matt. xiii. And the Lord's method with the nation and the church is also his method with the individual. He saves what is worth saving, and destroys the sin—the work of the evil one. He never saves in sin, but from sin.

The refiner of silver in an important sense destroys the ore. He melts it in the furnace, and the fire separates the metal from the dross. It purifies the silver, and it is kept in the fire until it reflects the refiner's image. This is what the Lord—the Great Refiner—does for all who go into the fire.

I. IMPORTANT CONTRASTS.—Vs. 7-18. In verse 7, the nation is addressed as a backslider. They had "gone away" from the path of obedience. At a certain point, the Lord says of such prodigals, as he said to Ephraim: "He is joined to his idols; let him alone." But after going through the fire of suffering he re-

turned. They must make the first move; but to find common sinners the Lord moves first. There are many prophecies of the final return of Israel. —See Hosea vi. 1-3. They were charged with having robbed God in withholding the "tithes and offerings" required by the law. The tithe was a tenth of their income. Besides this there were numerous other offerings. Their tax was heavy, but it was health-giving, because God blessed the obedient, as he had promised; and now, because of the robbery, the nation was cursed.

The tenth verse calls on them to repent, to bring their tithes into his storehouse, and prove him, to see if he will not abundantly bless them out of the open windows of heaven. Verse 11 is a continuation of the promise; and verse 12 shows that their land should be delightful, and that the nations shall call them blessed.

If this refers to the past, they did not thus repent, and the promise has not been fulfilled; but we may therefore look for it to be fulfilled in the future. Hosea says that when they are restored the Lord will come to them as the morning, and as the early and the latter rain.

In verses 13-15, we see that God had been misrepresented; but they did not realize the situation, and called for specifications. The answer is that they had said it was vain to serve God. They as much as said they that obeyed the Lord were no better off than those who disobeyed. They thus virtually charged God with having broken his promise of blessing to the obedient. Like many now, they reckoned the gay and proud as the happiest, and the rich in this world's goods as the most successful.

In verses 16-18 the prophet seems to change the subject, and to speak of a class who appreciate the Lord's ways, and speak often to each other of Him and his truth. He hears their words, and remembers even their reverential thought of him. These seem to be the wheat among the chaff; and verse 17 and 18 may have had a primary fulfillment in the harvest of the Jewish age, when the Lord separated the wheat and the chaff, gathered the wheat into the garner, and burned the chaff with the unquenchable fire that destroyed the nation.—Matt. iii. 12. Did he not then make up his jewels? He found his own, and, in another figure, called them his sheep. They heard and knew his voice, and he led them out of the Jewish fold, and brought them into the new fold—making them the nucleus of the gospel church. (John x.)

But the fact that this prophecy had a fulfillment at the coming of the Lord to the Jews at the end of their age, does not hinder its having an application also at the coming of the Lord at the end of the gospel age, when again he gathers the wheat into the barn, and casts the tares into the fire of judgment.—Matt. xiii. 24-43. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

In connection with that coming, the Jews shall not be scattered, as before, but *return;* and then, as never before, shall they know the difference between those who serve God and those who serve him not, as the burning day will declare it.

QUESTION BOX.

Questions and short answers are solicited.

Question 36.—What is meant by Rev. iii. 20: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me?"—Chas. H. Gilbert.

Answer.—"Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that summer is nigh [not present], even so ye also, when ye

see all these things, know ye that he is nigh, even at the doors, or better, "it [marg.] is nigh, etc."—R. V.

A door we might describe as an obstruction which can readily be removed. Jesus says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And again: "This generation [by impl. an age.—Strong] shall not pass, till all these things be fulfilled." We then, who are assisting in the world-wide mission movement are opening the last door or obstruction to his coming, and the only one that definitely locates the end. "If any man hear my voice and open the door [something we can do] I will come in to him, and will sup with him, and he with me." See Luke xii. 35–38.

The good servant gives "meat in due season;" but the evil one says "in his heart [not publicly] My lord delayeth his coming," and smites his fellow-servants, and eats and drinks with the drunken.—Myron R. Vincent, Croswell, Mich.

Question 37.—What do you think will be the sign of the Son of man?—Mrs. Annie Dew.

Answer.—I think the sign of the Son of man in heaven, and the sign of his presence, are the same—the evidence of his presence. The disciples asked Jesus: "What shall be the *sign* of thy coming [presence] and of the end [consummation] of the world,"—age?—Matt. xxiv. 3. In xiii. 39, Jesus said: "The harvest is the end [consummation] of the world,"—age. These scriptures show the close relation between the presence of Christ and the harvest of the age.

The Greek word "parousia," sometimes rendered "coming," means "presence."—R. V. margin. I think Matthew xxiv. 3 might properly be rendered: "What shall be the sign [evidence] of thy presence and of the harvest." The sign of the presence is the sign of the harvest—the two things being simultaneous. We know that the Lord of the harvest was present in the harvest of the Jewish age; and if he were not present in the harvest of the gospel age, the sign of the harvest would not be the sign of his presence.

I think the philosophy of the revealed plan and the statements of the New Testament agree in teaching the spiritual, and therefore (to mortals) invisible, coming of the Lord, to receive his waiting people to himself. The fact that a "sign" of his presence is needed suggests that his presence was to be invisible to the natural eye. The sign (the sum of the evidence) is for the believers. "Ye, brethren, are not in darkness, that that day should overtake you as a thief." On those not in the light, it comes as a thief—unaware. The masses will learn later by the judgments or God. It is suggestive that the disciples came to Jesus privately, saying: "Tell *us* when these things shall be."

In Matthew xxiv. 37–39, our Lord speaks of these in darkness on this subject. They eat, drink, marry and are given in marriage, and "knew not." "As the days of Noah were, so shall also the coming [parousia—presence] of the Son of man be." He compares the period of his presence, not to the flood, but to "the days which were before the flood."—Ver. 38 and 1. Pet. iii. 20.

In Luke xvii. 26, instead of "parousia," translated "coming," we have "in the days of the Son of man,"—the period of his presence. The waiting ones are still here when he is present, and that day does not come on them "unaware," because they are in the light on that subject.—Luke xxi. 34–36; 1. Thess. v. 1–5.

Another part of the evidence on this subject is seen in the contrast between the work of the "faithful servant" and the "evil servant."—Vs. 45–51. The latter says: "My lord *tarrieth*," (R. V.) which would be true if he had not come.

He smites his fellow-servant, who, it seems, must be saying: "He no longer tarries." We may say that the honest doubt is not so bad as the smiting spirit.

The end of the age—the time of the presence and the harvest—agrees with Peter's "Last of the days," in which "Scoffers will come," saying: "Where is the promise [the sign—the evidence] of his presence?" They say there is no proof; no one has *seen* him; all things continue as ever. We have heard this argument.

Some who deny the presence, believe we are in the harvest. But though "The reapers are the angels," Jesus has charge. He is the Lord of the angels as well as of men. He has the crown on his head and the sickle in his hand.—Rev. xiv. 14. As at the first advent, He is the Chief Reaper—"The Lord of the harvest."

The sign (the evidence) seems very clear. It is not a sign in the sky that anyone may see with the natural eye, but is seen by the light of prophecy and the facts of our day. This includes the movement concerning the restoration of Israel and the agitations among the nations. To those who see the light, the day does not come "unaware."—J. H. P.

ANOTHER VOLUME ENDING

WITH this number the twenty-ninth volume of the HOPE ends. It seems but a little while since it began. How time flies! The HOPE has long out lived the predictions of those who opposed it, and perhaps the expectations of many of its friends. It had, and still has, a mission, different in some respects from any other known publication. We still expect the work to go on, with the blessing of the Lord and the co-operation of our readers. That they expect it to be continued is indicated by their expressions of interest and renewal of subscriptions. A goodly number are also sending it to their friends. We would here express our gratitude to the Lord and all who have aided in the work. We are looking for their continued favor.

We need to hear soon from all who still want the HOPE, and also from those who do not want it any longer. Please do not let any take it for granted that we know without hearing from them. We are liable to be mistaken either way. Please let us know. If all our readers could realize how much it means to us to get speedy renewals, they would not put off writing. We are thankful for the new subscriptions for 1912. Any subscriber may send the HOPE to others on trial for a year for fifty cents. We hope still to be able to send the paper free to those interested and are not able to pay. We would like to send out many specimen copies. Let all do what they can to spread the good tidings.

The well-grounded hope for all, through Christ, has ever been our motive in this work. We believe in the all-inclusive, all-prevailing, life-giving love of our Heavenly Father, as revealed in the gospel of his Son. This revealed love is the saving power. It draws to him. It is destined to win its way into all hearts. God's love appreciated causes love to God and man. The conquering reign of Christ will not end until God is all in all.—1. Cor. xv. 28.

All our helpers here wish all readers a very happy Christmas and New Year.

☞ WILL those who want the bound volume of the HOPE for 1911 please let us know as soon as possible, that we may know how many to have bound? Price, postage paid, $1.15.—EDITOR.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

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